

LEND A HAND.

A RECORD OF PROGRESS.

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MEN of business are a little apt to think that professional philanthropists are fools. Professional philanthropists sometimes think that men of business are hard-hearted and indifferent to questions of life and death, of sickness and health, of crime and innocence. Neither of these impressions is true. On the contrary, many philanthropists are very shrewd men of affairs and achieve their successes because they know what is what and who is who. On the other hand, all men and women are very much alike, and their tears flow from very much the same causes.

Such misapprehensions originate very largely in the foolish gush of people who are not really philanthropists, and who are anything but men of business. Thus the average talk of an average novel about charity, about the relief of the poor, about sanitary arrangements or the reform of criminals, is worse than wicked. It is a combination of folly, ignorance, and misplaced enthusiasm, united with what the newspapers call a sensational disposition. The men of affairs are to be justified if they throw aside the suggestions of such books,—nay, if they throw the books out

of the window, if by good fortune they be reading them in travel.

In a large city, or in the administration of a state, the division of duties is as much needed as it is in the direction of a railway or of a great dry-goods store. The man whose business it is to abolish pauperism,—and this is one of the great affairs before us,—is, and ought to be, a person of very different training and very different development from the “friendly nurse” who is to care for a new-born child or attend to a man who has been broken into three or four pieces. Their duties are different, their training should be different, and we might say even that their view of life should be different. Yet the dejection which one frequently sees when some of the kindest and most liberal people in the world talk of the failure of their philanthropies or charitable effort, may generally be referred to a misunderstanding of such distinctions as we have tried to illustrate, and to the difficulty, not to say the impossibility, of expecting from a person of one temperament and of a special education the work which can only be done by a person of another special education and different temperament.

A distinguished leader of the Methodist Church, who, by his admirable plans for the energetic work of a great people's church, has won the esteem of all who know him, said at a public meeting a few years ago, that the church is admirably organized in America for the purpose of worship, well organized for its duties in missions, organized in a fashion for the work of hospitality and education, but that, generally speaking, it has no organization worthy of the name for the exigencies and duties of home charity. As a general remark, this is quite true. Nor is the fact so discouraging as it might appear. It is not difficult to explain. These cities of ours are all built by Christian men; they were built by men who meant to throw upon the state its share of Christian duty. The relief of the poor, in every

colony of English origin, was thrown upon the civil government. And the civil government has been held up to very high standards in its care of the poor. The officers of the church, as distinct from the officers of the state, have had a right to say that as the state provides for education it provides for charity. They have had a right to say that their business is more to keep up the spiritual and moral tone of the individuals who are to act, than it is to provide the machinery for their organization in purposes of philanthropy, or even to point out the methods of their action.

And it is probably true that for those functions involved, either in the abolition of pauperism or in the relief of poverty, of which the origin comes in the physical necessities of mankind, it will, in nineteen cases out of twenty, be better that the administration shall not be in the hands of ecclesiastical or what are called religious bodies. One man is as hungry as another, be he Catholic or Protestant, be he atheist or mystic, and in the last resort his hunger is to be fed. The poison of diphtheria, the bacteria of typhoid fever, travel with "equal step" in the homes of the most skeptical or the most orthodox. And it would be difficult to assign any reason why the relief of such physical wants should be taken from the offices of the universal administration of a state or of a city.

But no one enters into such efforts of administration, nobody tries to feed the hungry or to clothe the naked, without finding that they are all interwoven with necessities of the moral and spiritual nature of men. As Rufus Ellis said so grandly, "You do a man no good unless you are making him better." You cannot help a drunkard unless you begin to reform him. You have no right to feed a discharged prisoner unless you are attempting to put him on the highway to feeding himself. And here you have a moral effort in hand, which will not be satisfied by the work of any physical machinery.

It is the remarkable distinction of Dr. Joseph Tuckerman,

to whom we look back so gratefully in Boston as the organizer of our systems of administration in these affairs, that in his study of those systems he recognized the spiritual necessities of men as well as their physical needs. He did not propose to entrust to the same person, often or generally, the feeding of physical hunger and the awakening of a dormant life to new efforts. But none the less did he mean to awaken life, while he was determined to feed hunger. We owe the first steps in the reform of our legislation in regard to pauperism to his suggestions. And there is really in Boston no danger that any one shall starve on a winter night. We owe, at the same time, to him suggestions with regard to what he called a ministry-at-large, on which we have not acted so carefully or fully, but which are, at the same time, absolutely necessary.

It seems necessary to state these fundamental principles again, lest in the enthusiasm of spirited people one or other detail should be forgotten. Nothing can be more certain than that our organizations and other arrangements for charity should extend with equal cordiality to all people. We do not want to have a Hebrew society feed its poor better than a Welsh society does, or to have a Bulgarian suffer because there is no Bulgarian society. We want to have Hebrew, Welshman, and Bulgarian share and share alike, and we want them so sufficiently fed that each shall be able to do his duty by his family and by his state.

Now it is for the churches of this country to make sure in the same way that the moral and spiritual nature of men are as well cared for as under our best methods their physical needs are cared for. There is not a preacher, there is not a church, but would say that the elevation of the moral tone of the Bulgarian, the Welshman, and the Hebrew, is absolutely necessary, if on the long run the physical man is to be strong and well. There must then be an adequate force assigned to those ministries which care for what the

Bible calls heart and soul, as well as for those which care for health and strength.

One who sees five spires in a country village which can only support one church, is a little apt to say hastily that there is over-provision for such spiritual or moral ministry. But this is a deception. As matters stand, there is only too much disposition, particularly in the crowded cities, for each church to take care of the people who "belong" to that church, as the word "belong" is used. "It is no more my business to go in search of poor people who do not attend my church than it is the business of the tenor of an opera company to go and sing to people who do not take tickets to his opera;" this is the square statement which a minister of religion, a conscientious man in his way, made to an application addressed to him. And although the statement is not generally made so brutally or frankly, yet in our church organization, without being formally stated, it may be traced only too far. That is to say, in the census which the Recording Angel might make of the people of a large city, it would be shown that besides those who "belong" to the Church of Amiability, to the Church of St. Boanerges, or to Calvin's Chapel, or to any other congregation in the alphabet, there are a large number of persons whose moral interests "belong" to nobody at all.

The division of labor among different congregations, churches, temples, or synagogues, which permits anybody to slip out from the spiritual or moral care of others, is a very bad division. It indicates a social order quite inadequate to the real necessities. It is to make good such deficiencies, or to fill up the gaps, that what we call the ministry-at-large in Boston is established. It is far too weak in Boston to do what it proposes. What is really needed will probably only be brought about in any city by a local coöperation of the principal religious organizations of every communion.

EDWARD E. HALE.

THE ABOLITION OF PAUPERISM.

BY E. P. POWELL.

In a preceding article I outlined the present problem of betterment as applied to the naturally dependent classes and to the hard-working poor. I desire now to consider that class which is composed largely of the neglected former classes, made and multiplied by our defective educational and social systems. At this moment the new organ of the Socialists opens before me with these words: "The pathway is education. Facts are the best teachers." Not always facts,—but facts rightly digested. Facts are like food, they may create mental and moral dyspepsia, horrible dreams, and social nightmare. But that education, of a liberal and thorough nature, must underlie all effort we can agree. We are creating our tramp and pauper and criminal element ourselves.

THE DEGENERATE CLASSES.

There is no farther debate as to the fact that promiscuous charity breeds vagabondism. It has been unfortunately identified with Christianity. The real aim of the new faith was, however, to share in common the results of common industry. The struggle of the present social evolution is to devise some way of accomplishing the Christian ideal, without involving the perversion of charity into a shiftless giving and a more shiftless receiving.

These earnest efforts are fast shaping themselves into workable issues. Mr. Arnold White sums up the studies and experiments in England as follows: "Emigrate four per cent. of the fit among them, stop the immigration of incurable paupers, take the children out of the guilt gardens, give relief work to the adults, restrict charities to the sick, aged, and young, encourage the growth of trade unions, discourage improvident marriage." Mr. Booth's plan involves

shelters, labor bureaus, workshops, a prison gate home, and a farm colony. Besides these there is a house-to-house work in the slums, an inquiry bureau concerning the missing, a poor man's advice bureau, a household salvage brigade, depots for foods, and special features for saving women.

Mr. Booth startled England, and won both applause and contempt, from the fact that he assumed that civilization really could grapple with the whole problem. Still his plan of action involves the principle that society must always need such remedial agencies. Sternly sifting the temporary expedient out of our calculations, the work reduces itself to these three points: (1) Sanitary houses for the whole people; (2) child rescue; (3) colonization.

(1) *Homes*. The amazing feature of modern civilized society is that it boasts of its enormous cities, in which one-third of the population is dependent, one-tenth helpless, and only one-tenth possessed of homes and surroundings that make for betterment. There are no barbarous people who live as wretchedly as the tenement dwellers in our American cities. From a sanitary point of view, the danger of pestilence is always appalling. Three generations of city life we are assured by statisticians, degenerate the best human stock beyond self-help. The country must steadily pour in its best blood. While suburbanism is cultivated into a passion, not a street should be allowed to exist beyond 1900 which does not open at every quarter mile for parks, with fountain, seats, and flowers. Dr. Holmes has aptly defined parks and playgrounds as the lung capacity of a city. We have inherited the medieval passion for architecture, and its ignorance about dirt. One-hundredth of the energy put into stone fronts if spent on open grounds would revolutionize cities and those who live in them.

The minority report of the English Labor Commission insists that nothing can be done less radical than sanitary housing of the whole English nation. The proposition startles us, but it clearly is none too thorough or radical.

Accustomed as we are to seeing human beings born in fever dens, in mildewed cellars, in cess-pool and garbage effluvia, it is almost impossible to conceive every family housed in a wholesome cottage with its own roses. But this is exactly the ambition and resolution that must inspire civilization. Glasgow and half a dozen more cities have seized upon the rotten rows under the right of eminent domain.

The tenement house committee of New York reports precisely what the legislative committee of forty years ago reported—that the prevention of drunkenness and debauchery can only be by providing every person with a clean sanitary home. That city holds 143 persons to an acre. The tenth ward contains 626 to the acre; and one district has not less than “986.4 persons to every one of the 32 acres.” This is the most astounding packing of human beings in the world. The effect is hardly less in the long run than that of the Black Hole of Calcutta. The death rate in single-line tenements of one ward is 29.03 per thousand; but where there are also rear tenements, wholly excluding sunshine, and nearly excluding light with pure air, the rate is 61.97. The committee terms such buildings slaughter-houses, and demands legislation that shall do away with every rear tenement and root out every disease-breeding building in the city.

The worst feature of these houses is that after all their horrors are reasserted they tend to the survival of the unfittest. No person sensitive at all to depressing conditions can survive life in them for a year. The finer stock is killed off, leaving the grosser, beastlier humanity to propagate and depress the average moral and intellectual quality of society. Cleanliness is nearly impossible; all ages and sexes are promiscuously mingled; nerve tension is at the utmost; children are out of doors till after midnight in summer owing to the heat, and when indoors there never is true rest. Whole blocks exist without a bath tub. Nothing in the end can cure these conditions of human life but drastic measures. The work has begun in dead earnest in Birming-

ham, Manchester, Sheffield, and in other European cities. It must be as wide as civilization.

(2) *Child Rescue.* The second point on which emphasis must be placed is child rescue. The general law that parents shall guide the destiny of their children must be modified by the self-evident claim that they must not be permitted to do so to the ruin of the children and the detriment of the state. Our social and united liberty is above our personal and individual liberty. Those incapable of self-help are evidently incapable of child-care. It is a class unfit to beget children, —but that perhaps we cannot yet control. We can prevent the education of children in beggary, vice, and crime. The duty is a sweeping one to take *all* children from slums and street life and general vagrancy and bring them up as children of the state. This would involve a system of public homes; a system that might fairly absorb all the unassociated private efforts to the same end. These homes should be in the country, in healthy localities, and where trees and flowers and brooks will assist human effort to overcome the drift of heredity. The expense would be incomparably less than the present system of breeding and confirming vice. No half way measures or sporadic suasion will solve the problem. We are now jesters in our experiments. We arrest a few children here and there and confine them in jails or houses of detention, where reform measures are less potent than influences to hasten depravity. Every judge who cares for the life and honor of the state recognizes the present system as increasing social enfeeblement and tendencies to crime. Not one child should be left to the mercy of homelessness or a home with the submerged.

This is a proposition to do in the fullest degree what Children's Aid Societies have done sporadically. In Germany the Kinder Colony is already an affair of the state. The children that in Saxony were formerly held in orphan asylums are now cared for in colonies in the country. From these they are graduated as fast as possible into homes. In Prussia such children are taken as are recommended by the

police for separation from their parents. In this country a commission should receive and revise reports of the police, but should have power for prompt action.

(3) *The Herded Element.* What can be done finally with the herded element itself, that has become de-individualized by vice, or is a victim of vicious heredity? We shall work in vain until we attack the sentiment at the bottom of it; that is the inclination to drop into the mass and drift. I would forcibly undertake what no persuasion can induce, the removal of all incompetents to farm colonies. Compulsory colonization combined with compulsory work lay at the bottom of the old work-horse system of our fathers. It was a natural method. Mr. Booth's colonies have proved to be the most decidedly successful part of his plan. In Holland there are two forms of colonies: the voluntary, occupying several thousand acres, divided into model farms and small holdings; and the compulsory, where are to be found all convicted of mendicancy and vagrancy. Each member of such a colony is compelled to labor. He receives therefor a small weekly sum besides his living. In Germany, colonies have been established for the tramp element. These are strictly voluntary, and are now twenty-two in number. They are not in all respects a success. A man may go one day and leave the next. Only a small portion of the colonists are restored to steady labor. The plan is charitable but not curative because it lacks the controlling force, the lack of which creates the element we desire to hopefully deal with. I fully adopt the words of Mr. Francis Peabody: "The state must say, 'first of all you shall go out of town. You are a dead weight here, sinking from bad to worse, and dragging others down with you.'"

This is radical doctrine, but the evil is radical. The danger is intensifying yearly, and our prospect now in America is to be able to do no better than to repeat the most terrible phases of European social degradation. One-tenth of all who have died in New York city for some years past have been buried in the Potter's Field. With a population of one

million, not less than one hundred thousand people belong to the undifferentiated helpless mass. There can be no namable reason, except to fatten landlords, why human beings should be packed in stench and filth, in sunless, airless dens, without a chance or even wish for betterment. There seems to be no reason why there should not be a system of farms, on a coöperative basis, on which those should be taught to work who, as individuals, have lost power to care for themselves. Individual competition crowds these feeble brains and wills quite out of a living chance. It makes no provision for incompetents. It simply feeds the indigent. The colony is a sort of communism. It must be remembered that our forefathers were communists before they were individualists. There is a residue that never can individualize. Why not make this compromise, that those shall remain in the communistic state who better thrive there?

Farm colonies practically come under the head of educative institutions;—by education I mean continuous culture of the whole person through all his life by means of his surroundings and work. Mr. Nelson, Mr. Pullman, Mr. Ginn and others are showing by their colony establishments that culture and hard work can go on together. Enforced labor is itself educative. It is estimated that under ordinary conditions not over one-tenth of the unemployed desire work. The suppression of idleness has been a feature of every progressive stage of civilization. Lysurgus established public store houses where all were fed, but all were compelled to work. Plato proposed the banishment of idlers. Solon put them to death. Romans set them at work on public edifices. Germans pitched the lazy into sloughs where they might die lazily. The state cared for all laborers; it slew those who would live from the toil of others.

Summary. The present outlook summed up makes, as I believe, more definite demands upon us than any preceding age. For the naturally helpless class there is required (1) such a change in our public and free school system as to add to mental culture for every child, fitness for bread winning,

for character building, and wise statesmanship; (2) such a modification of our social system as to graduate the aged as early as seventy on a pension sufficient to secure them against penury. For the hard-working poor it is requisite to establish (1) all employment on the basis of contract. (2) Co-operation of employers and employed in both profit and loss. (3) Postal savings banks. (4) Adequate recreation. (5) Instruction in physical laws governing sexual powers. (6) Absolute removal of the saloon. For the degenerate class the demand is equally definite for (1) sanitary housing of all persons, for their own good and for the safety of society. (2) Child rescue from submerged homelessness. (3) Colonization of the self-helpless in farm colonies. It is the duty of all lovers of humanity and believers in an ultimate reign of the Golden Rule to work on those lines that remove pauperism rather than alleviate its symptoms.

FORCES NOT IN OUR COUNT.

Whatever wisdom men may apply to social questions, it always has been true that unestimated forces work out far greater results than our legislation. Under the great law of evolution Nature does not leave all betterment to wait upon human purposing.

(1) *Exhaustion of Coal.* Among such forces, sure to mightily influence social conditions, is the early exhaustion of coal as a storage of usable power. Edward Orton, in a recent monograph, assures us that by the end of the first quarter of the next century most of our coal fields will be exhausted, and that the middle of the century will take us to the end of the supply of anthracite—one seam alone excepted. In other words, the coal age will be over in fifty years. The English estimate for their coal supply but little exceeds our own. Orton reminds us that the secret of the amazing increase of wealth in our days and of the inequality of distribution is the control that we have acquired over the stored power in coal. "What shall be said of a railroad magnate whose locomotives use ten thousand tons of coal in

a day? Ten thousand tons of coal stand for the work of thirteen millions of horses." The rise of such an empire in the republic was so unexpected that no provision could be made for it. It concentrated wealth in the hands of a few. But if Mr. Orton is right this conflict between power stored in coal and controlled by a few, and power stored in muscles and controlled by many, will be terminated inside fifty years.

Suppose we graduate from the steam age into an age of applied electricity, what will be the effect on labor and capital? Electricity, unlike steam, is easily distributed. Steam cannot profitably be used a half mile from where it is generated. It is a builder of factories and cities: electricity fosters suburban and country life. By the touch of a button, Niagara is set to work at Utica or Albany. So in almost all ways the hamlet on a mountain side will be as near the world's heart beats as the great cities now are. We are thus on the eve of passing from an age where the power used concentrates population, and masses wealth, and renders privileges unequal, to an age in which the drift is all the other way. Those of us who remember the beginning of the coal age will find it difficult to realize that we are already near its close. The consolation remains that the storage of power which lay one hundred years ago in coal beds has not been exhausted, but only transferred to universities, libraries, and general civilization; while the coming age, with less noise, less inequality, less concentration, will belong less to magnates and more to man.

(2) *Food Chemically Produced.* No science has contributed more to human welfare than chemistry. It is believed by our ablest scientists to be capable of doing for us far more than it has ever yet done. We have now no food that is not chemically prepared. But it is by the very slow process that transforms nitrogen, carbon, and phosphates from free elements into conditions for our assimilation. Wheat is ten months in growing; and meanwhile subject to many dangers of destruction,—that is, of being chemically

arrested on the way to making food. In fact, instead of a maximum yield of sixty bushels per acre we get but eight. Chemistry proposes definitely to create food directly for us from the inexhaustible supplies in soil, rock, and air. The increased supply would be at least one thousand fold. I dare not enter beyond the threshold of this era of evolution. The changes to be wrought in the condition and destiny of mankind are so vast that it seems to carry us at a plunge into the land of dreams. But nothing so far anticipated is more wonderful than the developments of the past fifty years.

(3) *Federated Labor.* No great evolution is comprehensible even to itself until it is consummated. Federalism of states seemed to be a chance hit in statesmanship, but it was a natural result of increasing individualism. So it is a sure consequence of free investigation that sects will federalize the great religious interests of humanity. The other day in New York there was a meeting of labor leagues to form another federal union. States coöperating from the Atlantic to the Pacific, without custom house or tariff; sects coöperating in a fraternal union equally unlimited. Add now a third federation of labor organizations. All of these governed by representatives in congresses, not by imperators or sovereigns. A strike would not be possible; for such a congress of labor would include men of cash capital as well as skill capital and muscle capital. At this meeting in New York these wisest of words were heard: "Capital and labor are brothers. They should coöperate in friendly union. They are not natural enemies. We must seek fraternity and not separation. Neither can thrive alone. In each other's thrift we thrive. In all men's misery we suffer." These golden words foreshadow a federal union of all organizations; those of farmers, merchants, electricians, authors, as well as engineers, carpenters, and firemen. We shall come to see that as the family has always been the natural social unit, so a firm, including employer and employed, makes the natural business unit. These will consti-

tute the basis of labor organizations in the near future. Federated not to crowd down and out, but to mutually sustain labor, an era would be inaugurated such as Christianity foreshadowed but never fulfilled—an era of faith, hope, and love.

It does not at all stand certain that those who to-day represent the people will always be their representatives. Kings once stood for the people against federal lords. But parliaments grew up to displace kings, and they grew out of the soul of betterment. When Congress, as now constituted, ceases to represent the struggle for betterment, humanity will shape itself organically otherwise. That another method of voicing the popular sentiment and another method of enacting popular will may grow out of events is very probable. The Houses at Washington may remain undisturbed, and, like the royal house of England, be of great conservative value, while the heart of the people throbs elsewhere, and their brains inquire of their hearts. Labor organizations are still inchoate. We must trust the people; that is, the popular conscience and the popular desire for rightness. This was the lesson taught us by Roger Williams in religion, and by Thomas Jefferson in politics. Labor organizations are teaching what our common schools have not taught the people, the nature of law, the limits of government, and of individual rights as well as corporate rights. Nothing is less stable than social forms; so says history. An anarchist is an idiot; if left alone to use dynamite as he pleases he could not overturn as fast as natural evolution revolutionizes institutions we solemnly plant for eternity.

THE Y. M. C. A. AMONG THE INDIANS.

BY ANTONIO APACHE.

Last year it was my opportunity and privilege to write about my brother Indians in a very different strain from the present one. I refer to the manœuvres of the United States

troops and of the Bannock and Shoshone Indians at Jackson's Hole. I must plead, however, in this connection only a partial technical knowledge of the Association's work among the aborigines of this continent, but, on the other hand, and in palliation of this, I claim often to have been the witness of the plainly visible good and elevating effects, in many individual cases, of its work.

I have chosen especially to speak of the Y. M. C. A. work, for, I believe, in the first place, that it is the one institution, above all others, the best qualified and adapted to carry on this work. In the second place, because I had the pleasure of being present, for only a very short period, I am sorry to say, at the first summer school for the Indian members of the Association, which was recently held at Big Stone Lake, South Dakota.

In substantiation of the former statement of the above paragraph, permit me to give two reasons: first, that the very notion of convention is pleasing to the Indians. Like all other races they have their ascetics and fanatics, but they are conspicuously rare. The love of congregating, as opposed to this, is distinctive, universal, and well marked. Their pow-wows, the various dance meets, and the many solemn and silent conclaves are illustrative of this. Hence, it may be noticed, by way of coincidence, that a salient trait of the Indians, and, what may be termed, the active principle of the Y. M. C. A., is one and the same thing—that is association. Secondly: if we consider carefully the average educational standard of the Indians at the present time, we will find it as yet, I think, insufficiently high to admit of those questions and discussions which define and characterize sectarianism, or which perhaps necessitate it. Now all they need is the simple story of Christ—of Christ upon the cross—and hence the great and available chance, offered to each and every one of them, of salvation.

The proposed object of this summer school was for the exchange of thought and the narrating of personal experiences in connection with the work. Through this medium

it was hoped that a well-grounded sympathy might be lastingly established, and a kindly and brotherly feeling engendered. The result was all that had been desired—almost all that could be desired. In fact, the whole affair was a pronounced success. The following reservations, Pine Ridge, Rose Bud, Devil's Lake, Lower Brule, Yankton, Fort Totton, and Flandau were represented by delegates.

Strictly speaking, such schools or gatherings are not new to the Association's work. Such schools elsewhere have proved a potent and efficacious way of bringing together and binding strongly many earnest, Christian young men, under the guidance of experienced leaders, for practical Bible study and the general work of salvation. The Y. M. C. A. has used this method especially among the college students throughout the land, and thereby demonstrated the value of the gatherings and their practical results. At the summer schools of 1896, held in Northfield, Massachusetts, and at Lake Geneva, Wis., and in Pasadena, Cal., there were fully one thousand leaders of the under graduates present, representing three hundred universities and colleges.

Such statistics argue well for the method and system of the work in itself. I feel sure that this meeting too, the first of the kind ever held for Indians, will be a means of uniting more closely and firmly the Christian Indians.

The site of the camp where the school was located has a historic value. In olden times it formed a favorite camping ground for the Sisseton Sioux, and the same spot has served as a rendezvous for two of the most famous medicine dances.

As stated above, owing to pressing matters at home, I could only be at this school a very short time. However, I remained long enough to get a very complete idea of the work. The following may be taken as a sort of specimen programme of the daily work for the ten days which the school lasted :

The programme began with Bible classes conducted by Rev. A. L. Riggs, D.D., of the Santee Normal Training School.

Then followed the lecture by I. E. Brown, state secretary of the Illinois branch of the Y. M. C. A. Mr. Brown spoke of the history and organized methods of the Y. M. C. A. Then a conference was held upon the practical work of the Dakota Branch of the Association; over this Dr. Charles A. Eastman, of whom I will speak later, Indian secretary of the International Committee, presided. During the afternoons, exhibitions of basket ball and other field sports, as practiced by the Y. M. C. A., under the direction of Mr. H. F. Kallenburg, instructor of athletics of the Chicago Training School. In the evening Bible classes were again conducted by Mr. C. M. Copeland and by Mr. W. B. Millar. Then followed a lecture upon the Life of Christ, illustrated with stereopticon views. Throughout the entire meeting Mr. Oberfield, secretary of the International Committee of the Y. M. C. A., held frequent talks upon various and interesting topics.

Dr. Eastman was appointed by the International Committee of the Association to superintend its work among the Indians. Probably a better man to fill the position could not have been found. He is a graduate of Dartmouth College and also of the Boston University Medical School. For a time he served as a government physician at Pine Ridge, but long since has resigned his position. He has told us something about the wildness of his early life in a series of articles entitled "Recollections of the Wild Life," published in *St. Nicholas* a few years ago. In appearance he is a full-blooded Sioux, although his grandfather was white. Aided by his wife, Elaine Goodale Eastman, the doctor is doing grand and ever-increasing work among his brother Indians.

As to the rapidity with which this work has progressed, a statement or two will suffice. There are already in existence forty-three Associations, with an aggregate membership of over thirteen hundred. It may now, with reasonable and justifiable assurance, be stated that the time is now near at hand when the most coveted and greatest point of all will be

achieved, that is when Indian will aid Indian in Christian work, and when the Association work will rest upon a self-sustaining foundation.

WORK AND LABOR.

BY EDWARD E. HALE.

Mr. Webster was once asked by a young man if he did not think the profession of law crowded in America.

"There is always room enough higher up," was his reply.

If any one knew about the "higher up," it was certainly he.

I am very fond of the epigram, and cite it often. For it opens up, not only the truth about one or another profession, but the whole of the true theory of social advance. It involves all the excuse or justification for our lavish expenses for education. It states again the whole solution of our charity problems. For we do the beggars no good unless we leave them higher up than we found them. What we say of the progress of society means nothing, unless it involve the elevation of each man and woman into higher life than he was in in the old system. All Christianity, as one need hardly say, looks in this same direction. The world is still the feast to which all sorts of people have come together; and the Chief of the Feast is looking here and there to find some one to whom he may fitly say, "Friend, come up higher." Emigration, temperance, moral reform, improved sewerage, tariffs, excises, civil service reform, and all the rest, are worthless, unless they are uplifting the men they deal with. For every generation, the duty is to leave the bottom of the social pyramid smaller than it found it, and the top of the pyramid higher. For this enterprise there is always occasion and temptation. There is, as there always was, room higher up.

Indeed, what you mean by a savage is that he has not this determination to improve, which is certainly Christian in its origin. He is willing to do as his fathers did. He plants his corn, he heals his sick, he seeks his game, he buries his dead, just as they did. As the Episcopal Prayer Book says, and as it directs the children to say, "He is satisfied with the condition of life to which he is born." Of any missionary or other teacher, the first effort is that the savage shall not be so satisfied any longer. He also must aspire. He must seek more than he has, and better. For him also there is room higher up, and he must be made to know this. A friend of mine, who had large interests in Louisiana, told me that he first had any hope about the condition of his freed slaves, when he found in the cabin of one of them a table, on which they placed their meals. Till then, they had taken their food off the ground or where they and it might happen to be, as a cow might do, or a horse. The table was a symbol that a higher ambition had come in. And he said it was his steadfast business to encourage such ambitions. He, too, had found out that the more they wanted, the more they would become. For them also there was more room higher up.

It is in the midst of such aspiration, evidently born of Christianity, that that caution comes in, which Mr. Herbert Spencer, for instance, expressed the other day. People tell us we in America are in too great haste. They say we work too fast and too hard, and that we strain and rack and ruin the machine in our endeavor. The freight engine, which will run twenty years if I work it at only twenty miles an hour, will be in the repair shop in a month if I make it drive the lightning express. And, if I continue to do this, no repair shop will save it. It will be shaken to pieces before the end of a year.

To Mr. Spencer's criticism, the reply was at once made, that he, as an individual, had no right to make it. In the first place, he was a hypochondriac, it was said, who thought he was himself ill, with no great occasion, and was no good

judge of health anywhere. In the second place, he was an Englishman. Now, the life tables, which are a very accurate test, show that human life is longer in America than it is in England. It is safer to insure life here than there. You can afford to do it more cheaply. But no answer to an individual, no such answer *ad hominem*, as the old books say, helps the truth. The question, all the same, recurs, whether we are succeeding. Does the noise and clatter we make, about which we blow our trumpets so loudly, amount to all we need? Do these piles of wealth, these pyramids,—before which Cheops is a baby and a fool,—do they stand for the real improvement of the nation, or of men's lives? The question comes round, "What *good* does this do?" What good does *it* do? It is the question which Mr. Clarke answered on Wednesday night about the new Hall. He answered it by citing Mr. Everett's answer, made half a century ago, when the same question was put, before Bunker Hill Monument was finished.

"What good does anything do?" he said. "What *is* good? Does anything do any good? I should like to have the idea of good explained and analyzed, and run out to its elements. When this is done, if I do not demonstrate in about two minutes that the monument does the same kind of good that anything else does, I will consent that the huge blocks of granite already laid should be reduced to gravel and carted off to fill up the mill pond; for that, I suppose, is one of the good things. Does a railroad or canal do good? Answer, 'Yes.' And how? 'It facilitates intercourse, opens markets, and increases the wealth of the country.' But what is this good for? 'Why, individuals prosper and grow rich.' And what good does that do? Is mere wealth, as an ultimate end,—gold and silver, without an inquiry to their use,—are these a good? Certainly not. But, as men grow rich, they live better. Is there any good in this, stopping here?

"Is mere animal life, feeding, working, and sleeping like an ox, entitled to be called good? Certainly not. 'But

these improvements increase the population.' And what good does that do? Where is the good of counting twelve millions instead of six, of mere feeding, working, sleeping animals? There is then no good in the mere animal life, except that it is the physical basis of that higher moral existence which resides in the soul, the heart, the mind, the conscience,—in good principles, good feelings, and the good actions (and the more disinterested, the more entitled to be called good) which flow from them. Now, sir, I say that generous and patriotic sentiments, sentiments which prepare us to serve our country, feelings like these which carried Prescott and Warren and Putnam to the battle-field, are good,—good, humanely speaking, of the highest order. It is good to have them, good to encourage them, good to honor them, good to commemorate them; and whatever tends to animate and strengthen such feelings does as much right down-right practical good as filling up low grounds and building railroads. This is my demonstration. I admit the connection between enterprises which promote the physical prosperity of the country and its intellectual and moral improvement; but I maintain that it is only *this connection* that gives these enterprises all their value, and that the same connection gives a like value to everything else which, through the channel of the senses, the taste, or the imagination, warms and elevates the heart."

There is the simple proof that, when we speak of the "good" done by anything, we mean "good" really. We mean at bottom the moral advantage gained. The word "good" is used in its original force. And, here, we have stated for us Mr. Spencer's real question. Are men "higher up" for all their toil, their sleepless nights, and care-worn days? His appeal to us then, or anybody's else appeal, is that we spend this effort of ours, noisy if it be noisy, still if it be still, in quickening or in elevating "that higher moral existence which resides in the soul, the heart, the mind, and the conscience,—in good principles, good feelings, and the good actions which flow from them (and

the more disinterested, the more entitled are they to be called good)." How are we to do this and not wear out the body, which is the physical basis of that higher moral existence?

Some people say there is a stimulus in the climate which drives us into a frenzy, as the gadfly drove Io. Mr. Appleton calls this stimulus "the whip of the American sky."

Weary with travel, charmed with home,
The youth salutes New England's air,
Nor notes within the azure dome
A vigilant, menacing figure there,
Whose thonged hand swings,
A whip which sings,
"Step, step, step," sings the whip of the sky:
"Hurry up, move along, you can if you try!"

He maddens in the breathless race,
Nor misses splendor, place, or pelf;
And only loses in the chase
The hunted lord of all,—himself.
His gain is loss,
His treasure dross.
"Step, step, step," mocks the whip of the sky:
"Hurry up, limp along, rest when you die!"

With care he burthens all his soul;
Heaped ingots curve his willing back;
Submissive to that fierce control,
He needs at last the sky-whip's crack.
Till at the grave,
No more a slave,—
"Rest, rest, rest," sighs the whip of the sky:
"Hurry not, haste no more, rest when you die!"

No doubt such a stimulus exists. We shall never be the *Ætians*, the slow or stupid or drowsy of our race. Now our business is to make such a stimulus blessing, and not bane. Our question is, "Are we doing so?" Grant that life is longer, as the insurance tables show; grant that men are richer, as all the other statistics show,—that wages are higher, and food is cheaper, and outward comfort more abundant,—is life larger, has man come up higher? Has he found the plane and the place higher up? Has he discovered life more abundantly? Or, to put the question

as these writers put it whom I have cited, Do these things add any *good* to the amount of good? What *good* do they do?

The American stimulus is so evident that all our great writers of ethics have specially discussed these questions. There is a celebrated address of Dr. Bushnell's on Work and Play. Dr. Bellows touched the subject more than once with rare felicity. The late Dr. Bethune gave us a caution in the discussion, which I cited in another connection not long ago, and which certainly helps us to clearness. He says that it is only *labor* which wears men out, that *work* never does. Labor is the Latin word which means that which wears. Work is the power of spirit over matter, and spirit cannot tire. If this is only a conceit of language, still it is a help. He would tell us that, if a man sank under his duty, it was because he labored, and did not go to work as he should. As he uses language, nobody would ever speak of a hard-worked clergyman, of an over-worked lawyer. In such cases, it would be agreed that the clergyman had degraded himself into a laborer, or that the lawyer labored in his plea. I do not think this is a mere conceit of language. The distinction drawn will be found well preserved in all the careful writers. To speak of the New Testament only, it makes us fellow workmen together with God,—not fellow-laborers, because God never labors. In the Revised Version this distinction is even more careful than it was in the old translation. When Paul speaks of himself as a laborer, he means to depreciate himself, and to imply that he has not used the highest power. There are also a few instances where work on the fields is spoken of as labor, but always, I think, that the physical ploughing or digging may be the better contrasted against the work of God in giving life to the germ which is to ripen into the harvest. In the most careful use of language, it is labor which wears men out. Work is the part of an immortal or infinite or spiritual power, and does not involve wearing or fatigue. So in the great final apostrophe, when time passes

into eternity. "The good cease from their labors, but their works always follow them." If this fine criticism help us in nothing else, it gives us at least accurate terms for the discussion. No demagogue will teach a mere laborer that crude labor is what a man is made for. Man is made for work, not labor; and it is man's duty to change labor into work, wherever and whenever he can. That is, he is so to infuse sense, spirit, and life into the dead deed done that it shall no longer wear life away.

Applying this test to an effort in lifting men higher, I think it is fair to say that we are reducing the amount and the pressure of human labor. The pile-driver does more. The man with the beetle does less. The planing-machine does more. The apprentice with his fore-plane does less. The elevator takes me up ten stories. Less and less must I lift myself as a dead weight from the ground. One girl in a weaving room makes as much cloth as four girls made forty years ago. She is less tired than any one of them, when her work is done. And her day's work is shorter. The other three girls are finishing Christmas cards at Prang's, or are making artificial flowers for your bonnet, or are teaching Greek in some university. Indeed, I believe it is safe to say that in a country where there is no longer an overseer's lash, and where the lines of promotion are open, and where universal suffrage makes the law, the danger of "overwork" of the body is very small. It may be that a high-blooded race-horse will run himself to death. It may be that an eager girl at school will overweight herself in her competition. But these excesses belong rather to what we call overstrain, not of the body, but of the mind.

And it is here that the danger, not of America, but of the nineteenth century, seems to me to come. Because we do not much see mental process, we suppose it to be infinite in its resource. Infinite powers man has and knows he has. Now he cannot see his memory, his fancy, his logic, his imagination. So he fancies these to be infinite, and he uses them without pity. The girl who shines in society chooses

also to keep up her charities ; she will not desert her mother in the cares of housekeeping ; she will fit herself to be her father's companion in his factory ; she must attend to every religious sacrament which the minister suggests, and will not let her German and Italian and French rust meanwhile. What follows all this is what Dr. Mitchell calls nervous prostration. And then, if she lives in America, people inveigh against the American climate. If she lives in England, it is the English climate. In France, it is the French climate which is abused. The truth all along is that she has been laboring with the fine, delicate machinery of the brain. She has not been working. What should have been work has been labor. An immortal being could and should use the infinite powers. She has used memory, nerve, imagination, logic, which are not infinite powers. Used beyond their range, these also crack and give way.

It is not memory, it is not fancy, it is not wit, it is not logic, which works the miracles. The miracles are wrought by Life : that is by Faith or Hope or Love, or by all these put together.

An inspector goes into a school-room. He finds a little woman only twenty-six years old sitting on the teacher's throne. Below her are fifty or sixty boys in the rough attire which shows that they come from the poorest classes, where you might expect least training to decorum. But here all is order, all is serene, while all is bright and active. The boys are obedient, diligent, and happy. Her slightest wish is respected. Her discipline of the school is perfect,—more perfect because you do not see any discipline at all. There is simply the good-tempered harmony which you could only expect when a lady met fifty or sixty of her attached friends. The inspector, perhaps a traveler from a foreign land, is delighted. He begs her to send him a note of her method. He wants to teach to the other teachers such admirable plans. Plans ! Methods ! The girl has none that she can explain to him. These are not victories of the brain. These are not things which have

been thought out into systematic order. They are the victories promised when the master forces of the universe use method. They are the victories of Faith and Hope and Love!

And so the traveler finds. He goes into another school-room, under the same roof perhaps. He finds a storm of confusion, perhaps chaos. Everything which is gained is wrought by commands, where he had heard requests before. There is jar at every corner. The master is tried and irritated; the black lines beneath his eye, and the stern corners of his mouth, are enough to show that he has been working by rule. He is trying now to remember rightly the instruction which some teacher of the art of education gave as to the course to be pursued in such and such an exigency. He is trying to succeed by line and plummet work, by bringing his fifty boys under the regulation of the same system. That is the reason he is so tired. He is trying by bodily force sometimes, and by mental acumen always, by wit or tact or argument, to work the miracle which the other worked by the master spell of Love; and he can not do it. The miracle cannot be wrought, unless you bring in the Infinite Power.

The pretence of faith sends thousands to bedlam. The effort to chain hope in fetters may degrade it in like wise. But true faith, the calm sense of a present God, never tired any man. And real hope, the simple certainty that I cannot die, never shakes my nerves or makes my sleep uncertain. For love, we know, all of us, that no man ever tired in the love of his mother, or his children, or his wife, or his country. Love is one of the Eternities. He who lives in love is strong while so he lives.

This, then, is a man's question of his daily work. How far do I bring faith and hope and love to bear? For these three abide. How far am I working with God, with the Infinite Life which moves the world? Or how far is my work the spasm of a clock, beating a little because I have knocked the pendulum, but where no eternal power of gravitation

compels wheels and pinions to their duty? While I go to my daily life with God as my companion, in a heavenly service, and all forgetful of myself,—go in faith, hope, and love,—this body may be tired, this memory may work uneven, but I shall know when to put the body on its shelf for rest, and when to relieve fancy or wit or memory from the tasks I assigned to them. Of this little tool and that little tool, I shall be proudly and perfectly master. This is to fulfil the promise, “Ye shall be perfect, as your Father in heaven is perfect.” This in the end will abolish all labor which wears and destroys, and substitute work, the untiring work of infinite beings.

And for the community: of course there is temptation. The mechanical politician is tempted to pack a caucus or a convention. He uses his wits instead of his infinite powers. He must not be met that way. He must be met by the infinite power. Its name is purity, justice, right. Nymphas or Domas thinks that he shall raise his boy or girl to a higher social grade, if he gives the boy more spending money, or buys better bonnets for the girl. It will be a wretched failure. He is using tools which bend as he handles them. Let him watch and pray that the girl and boy shall be sweet and pure and brave, and a good God will see that they rise. So the Economists try to legislate this race up or that race down. But no article in the Constitution will uplift, no statute will degrade. If on the Eternal Foundations the leaders of that race build in obedience to the Eternal Law, there will be room higher up for their building. But if that people be left to impurity, intemperance, and superstition, there is no wit of man and no weight of ballot which can change its condition. In review of Mr. Spencer's warning, it is fair to say that in the public and social life we lead, there is none too much work; nay, not enough of it, if we mean by work the use of the great spiritual agencies to achieve the infinite victories. Give us more light, more love, more hope, more faith. But there is, alas! too much of that hard labor, which uses pinchbeck for gold, uses iron for steel, and sells

sand for sugar, in which a writer pretends he knows when he is ignorant, in which a preacher talks like a saint when he knows he is a sinner, in which a partisan pretends to be a statesman, and a slave of the ring pretends to be a patriot. Such pretence may well shorten life, and does. Such pretence may well make faces look careful, as they bring on wrinkles prematurely. But, to such swords of lath, no victory was ever promised. Such jewels of paste, such crowns of tinsel, glitter on the stage for which they were made, and elsewhere go, as they should, into the dust-heap. The life above, the free space higher up, the promise made to the aspiring child of God by him who was well called God's Son, Well-Beloved,—this is as sure as ever on the old conditions. Who walks with God shares God's power. Who lives as God's Son has the heavenly joy for his daily life, be he on this earth, or in the regions beneath it, or beyond. Who forgets himself, and lives in the larger life, finds here what he will find there,—life large enough for one born to that heritage.

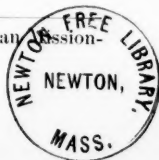
Love from its throne of patience springs,
And folds over the world its healing wings.
Gentleness, Virtue, Wisdom, and Endurance,
These are the seals of that most firm assurance,
These are the spells by which to reassume
An empire o'er the disentangled Doom,—
To suffer Woes which Hope thinks Infinite,
To forgive Wrongs greater than death or night.
To love and bear, to hope,— . . . this is to be
Good, great, and joyous, beautiful and free.
This is alone Life, Joy, Empire, and Victory.

THE NEED AND THE PROMISE.*

BY REV. ALFRED L. RIGGS, D.D.

I bring you two words from the prairie,—the need and the promise of our Indian field.

* A paper read at the Fiftieth Anniversary of the American Missionary Association, Boston, October, 1896.



For wherever there is need of the gifts of Christ, there we must go, impelled by his love, to carry them. And, obeying his orders, we find there promise of harvest and bring back songs of jubilee.

The poet and the scientist have brought the Indian nearer to us in a way, by discovering to us his humanity. But they have added little to the missionary impulse. They have beguiled us by his myths and idealized virtues into thinking that the Indian is already within the kingdom of heaven. They have failed to discover to us his great radical need, as every other man, of the gospel of Jesus Christ. The spiritual light in which he walks is dim and uncertain. It leaves him groping and fear-stricken.

Said an old Indian, now a Christian, of their various religious societies or cults, which have in keeping their divine mysteries; said he: "The holy men of the Great Sacred Dance never told us there was such a thing as forgiveness of sins. The prophets of the Sun Dance never told us that there was forgiveness of sins. None of the members of the Omaha Dance, or of any other of the sacred societies, told us of the forgiveness of sins. But the ministers of Jesus Christ came preaching the forgiveness of sins; then I knew that their religion was true."

Yes, the gospel of Jesus Christ answers the need of the Indian's heart as his own religion never has and never can.

The Indian needs the gospel, and *this need* is only *intensified* by our bringing him into what we call Christian civilization. Our responsibility is not absolved, but vastly increased. The Indian is a creature of impulse and appetite, limited only by the customs and precepts that have grown out of his aboriginal experience. We change his life entirely, multiply his temptations, and break down his old defences. Unless we give him now the restraining principles and affections of Christianity, we fail to bring him into the higher realm of life, and he goes to sure destruction.

The roving Indian was saved from dyspepsia and consumption by periodic starvation and imperfect shelter. We

give him tight houses and food in plenty, without the necessary knowledge and self-restraint, and we have put him into a death-trap. So it is in regard to all the relations and conditions of civilized life into which we bring him. More is required than the constitution of the United States and a cook-stove.

Citizenship is for him a snare, unless with it we have made him a citizen of the kingdom of heaven. Schooling, without the development of Christian manhood, leaves him a dissipated dude.

Since the time when Gen. Wm. Henry Harrison was sent by our government as commissioner plenipotentiary to treat with the Kickapoos, our political relations with our Indian tribes have undergone a complete change. With the change, our political responsibilities, and theirs, have multiplied. As great a change has come in regard to our Christian responsibilities. It is the same gospel, but by our closer relations the call for it is intensified and enlarged.

The Indian *needs a personified gospel*. With all our giving we must give ourselves. It is by Christian brothering that we are to reach his heart, protect his interests, and lead him into his birth-right. For this we must be ready for sacrifice, must abound in service, must patiently watch and wait.

This is our work as Christians, as congregational churches, and acting organically as the American Missionary Association.

Remember this, that your missionary work furnishes the *soul* for all that is done for the Indian politically. Government may pour forth its millions; statesmen and philanthropists may give their labors unstintedly, yet it is all a waste unless this spirit of Christian brothering goes with it. They are but the inanimate corpses of the valley of dry bones, unless made to pulsate with life through the ministrations of Christian missions, bringing in the almighty spirit, Christly love.

There is promise in our field. There is success, and

promise of larger success. For one thing, the period of indifference is passed. In a new field one must work and wait for twenty years before any fruit will come. But in the fields occupied by the American Missionary Association, except that most recently undertaken, this preparatory work is done. The fields are open. The Dakota, the Grosventre, the Mandan Indian think no longer that the god of the white man is not their god. A second period of indifference may come. But now is our day of opportunity.

And the doors of opportunity open strangely and unexpectedly to us. Only a little while ago, at an Indian camp at a distance from any of our stations, the people came together and said: We will have a Christian church. So they procured a Dakota Bible, but found that they had no one to read it nor any one who could offer a Christian prayer. So they waited until some one came who could read the Bible and who could pray to the God of the Bible. Now, they said, we will have a Christian church.

Once we waited and hoped for openings. Now they come faster than we can fill them.

Another promise of success is the fact that Christianity is established as a native power among the Indians. At first it must work solely through foreign representatives. But now it is native to the soil and beginning to be self-propagating.

The greater part of our missionary work is now done through the native agencies.

Our Indian churches are themselves centres of missionary power which goes forth to bless their own countrymen. Our Indian Congregationalists contribute this year \$1,056 for the evangelization of their own tribes. And they are going beyond their own kin. At the last annual meeting of their missionary society they began to plan for sending a missionary to the Crows, who have been their deadly enemies.

Here is another token of missionary fruit. At this same meeting, a month ago, this Indian missionary society, as

they were gathered under flapping canvas, seated upon the prairie grass, they listened to the story of the debt of the American Missionary Association. And they said at once: We must help in this matter. We will take six shares in that Jubilee offering. So to-day, by their request, I bring back to you \$300, the gift of those Indian missionary societies upon the prairies.

Thus our missions are in vital relation to all the interests of the Indian people. In our stations and out stations, our churches and schools, our missionaries and publications, we have the means for an increasingly successful work. Promise and Hope are inscribed upon all.

Friends, in the presence of such great promise of success, and under the pressure of such urgent needs, what is to be done? For three successive years our work has been cut down for lack of money in the Association's treasury. We are barely holding our work together until the distress be passed. We cannot continue so much longer or we shall go to pieces.

And this in face of the fact that the opportunities and needs of the work call on us everywhere to advance. When shall we go in and take possession of the land?

THE REDEMPTIVE WORK FOR THE NEGRO.*

BY REV. GEO. W. MOORE, FIELD MISSIONARY OF A. M. A.

Fifty years ago, when the A. M. A. was born, my people had been in bondage over two hundred years, and were then in apparently hopeless servitude, so that our fathers and mothers cried out, "O Lord, O my good Lord, keep me from sinking down." Ethiopia was stretching out her hands to God, and God stretched out his hand to her, through

* A paper read at the Fiftieth Anniversary of the American Missionary Association, Boston, October, 1896.

the A. M. A., in the establishment of schools and churches and its great mission work in the South.

What hath God wrought! What changes in our condition from 1846 and 1896. Then we were slaves, now we have had thirty-one years of freedom; then we were degraded, now we are being elevated; then we had no return for our labor, now we are wage-earners; then we were ignorant, now we are somewhat enlightened, and 25,000 of our number trained under the schools of the A. M. A., and similar organizations are teaching a million and a half of our children in the public schools of the South; then we were poor and homeless, now we pay taxes on over two hundred and seventy-five million dollars' worth of property; then we were considered to have no rights which other people should respect, now we are citizens of a great country and will stand by the national honor and good citizenship at the coming election. When we came out of the house of bondage we were a race of orphans, with no Moses to lead us, no Joshua to fight our battles, no Aaron to serve at our altars. It was in this hour of our extremity, when all was dark, that God raised up friends for us, and the missionaries of the American Missionary Association came to us. The soldiers had returned home when our missionaries came to us with the Bible and the spelling-book as factors in the solution of our problem. These Christian workers did not humiliate us by telling us how ignorant and degraded we were, but lifted us up, and then we could see for ourselves how deep and dark was the pit from which we had been lifted. It meant much in those dark days of our life for these missionaries to serve us in his name, but they did it bravely, patiently, and with a devotion that has not been surpassed in any field. During all these years of self-sacrifice, isolation, and ostracism, they have labored on, and they have the fruit of their labors. One of our graduates, on seeing our fine industrial exhibit in the upper hall of Tremont Temple, said to me: "We are glad to have these products of the shop and field and school-room as object

lessons for our friends to see, but the best products of our work are not these, but the men and women who have been trained in our schools."

Many of our people thought that they would receive forty acres of land and a mule from "Uncle Sam" with their freedom, and certainly they deserved, at least, as much from some source, to begin life after generations of unrequited toil; but our missionaries gave us something better; they taught us to be men and women, to be somebody and do something, and we have bought our own land and mules.

The American Missionary Association has stood for the elevation of the negro, for his enlightenment and manhood rights. Many of our boys and girls have stood before the door of our schools without money and friends, but with an earnest purpose and a willingness to make any sacrifice for an opportunity to prepare for the work of life. And they were welcomed and given the opportunity to get ready for their life-work. Hundreds and thousands have thus forced their way to the front, like Booker T. Washington at Tuskegee, Thomas Inborden at Enfield, N. C., Nancy Jones in Africa, the Fisk Jubilee Singers. The organization of that institution will illustrate the early beginning of our work in the South. At the close of the war, in 1865, the A. M. A. wanted to open a school for the freed people at Nashville, Tenn.; some old barrack buildings, which had served as a hospital for our soldiers, would suit for dormitories and school-rooms if they could be secured. The property was owned by our Southern friends, who were not in sympathy with the work of educating the colored people, and the property could not be purchased if they knew it would be put to such use. Gen. Fisk came to our aid with his military diplomacy and secured the property for the A. M. A. to establish a factory. When our Southern friends found it had been turned into a school, imagine their chagrin. When they said, "you have deceived us." "How?" asked Gen. Fisk. "You promised us a factory, and behold 'a nigger school.'" "What is a factory?" asked Gen. Fisk. They

replied, "a factory is a place where you put in the raw, crude material and prepare it for the market." "Very well," answered the General, "if you can find any more raw or crude material than we have in our factory, we will close it up to-morrow." The factory has been in operation for more than thirty years. It gave to the world the original Fisk Jubilee Singers. It was the first college for negro students in the South; its graduates and students are in all parts of this country, as missionaries, teachers, lawyers, physicians, mechanics, merchants, and in all the walks of life, and it is represented in the missionary work in Africa.

What is true of Fisk University is true of the other schools of the A. M. A. in the South. Talladega College, in Alabama, was the first school to introduce industrial training among the colored people. It also has a large farm, collegiate and normal departments, and a flourishing Bible school. It has a fine exhibit in Tremont Temple of the products of corn, cotton, etc., from the farm, and in the work from the school of carpentry.

Straight University, at New Orleans, also has a fine exhibit at Tremont Temple; this institution has an annual attendance of over five hundred students from various Southern states and the West Indies, and is doing a noble work for the uplifting of our people. Tillotson Institute, in Texas, is a beacon light for the Lone Star State, while Tougaloo University, in Mississippi, is the leading institution in that state for the education and elevation of our people. It also has a fine exhibition of the work at Tremont Temple.

There are many other institutions under the A. M. A., like Avery Institute in South Carolina, Emerson in Alabama, Lemoyne in Memphis, Ballard in Georgia, the Albany Normal School, and the Helena, Ark., Normal School, that are doing a grand work in the redemption of our people.

Just before the war a slave child was being borne in a slave mother's arms to the river in Tennessee, where the

mother intended to drown herself and child, when she met the old slave mammy of the plantation, who said: "Where are you going, Sarah Hannah?" "To the river," she replied; and then followed the story of her husband, who had hired his time from the master, who was his half-brother, and had saved eighteen hundred dollars and bought himself, and then labored on until he had saved fifteen hundred dollars more to buy his wife. When he offered the money, the mistress said: "No, I won't sell Sarah for any price, but shall take her away to Mississippi."

Then this poor slave mother said it was no use to live under such a system. "Don't you take your life, honey," said the old mammy; "don't take that which God has given; be patient and wait. The Lord is yet to set us free, and this child is to provide a home for you in your old age, and one day she will stand before the kings of the earth." And so it all came to pass. In less than ten years the war was over, and with freedom came the missionary schools; this daughter, now my wife, did stand before the kings of the earth as a Jubilee singer, and dear Mama Sheppard is in our home with our children in Nashville.

When I was a small child, during the war, and the master's son was teaching me the alphabet, the mistress was so enraged by it that she cried out, "Son, son, what are you doing? You must never teach a nigger." I did not know the meaning of the word, but was so grieved by the harsh words that fell from the mistress's lips that I ran to my own mother and buried my head in her lap. She wiped away my tears and asked me, "What is the matter, son?" When I told her, she neither upbraided the mistress nor explained the word to me, but comforted me by saying, "Never mind, my son, it will be better by and by." It has been better ever since freedom and the door of opportunity was opened to me at Fisk University. It was better by and by when my mother saw me graduate from that institution and afterward welcomed me home after my graduation from Oberlin Theological Seminary and heard me preach many sermons

and caressed my children before she was called to the bright mansions above. It is better by and by in many lives because of the redemptive work of the A. M. A. Those of you who were present at the last annual meeting of the A. M. A., at Detroit, will remember Gen. Howard's story of the message the little colored boy sent to our Northern friends. When the good general asked for a message, a little black hand went up and a voice chirped out, saying: "Gen. Howard, please sir, tell them that we are arising." I have seen that person within the year. He is now a man, and president of the State Normal School for colored students of Georgia. He was once a student of an A. M. A. school. He has arisen, and what is true of him is also true of hundreds and thousands of our rising young men and women, because of the beneficent work of the A. M. A.

The first Y. P. S. C. E. in the District of Columbia, and possibly in the South, was organized October 9, 1885, under the auspices of the Lincoln Memorial Church, by a missionary of the A. M. A. This mission was located in Hell's Bottom, one of the most notorious and dangerous sections of the National Capital. Seventeen saloons were within two squares of the building. Murders and cutting affrays were common, and vice was rife. After ten years of service by our Christian workers, that community was transformed, all of the saloons were wiped out, a Y. M. C. A. for colored young men was organized, and that vicinity became one of the best residence sections of the city.

The work of the A. M. A. stands for an educated ministry and an enlightened Christianity, and the redemption of all the people of every race, especially in behalf of the peoples who have been passed by in our own land. It believes that this redemption will be hastened by the education of leaders, teachers, and workers among these races.

It has always lifted up its voice against the caste spirit that seeks to humiliate and degrade our people. It has always stood for the rights of man, and of all men, not because they are white, black, red or yellow, but because they

are men. We rejoice in the work the A. M. A. has done not only for the negro, but for the Indian, Chinese, and our American Highlanders. I wish, in behalf of the colored people who have shared so largely in the blessings which have come to us through this association, to thank you for the magnificent service in our behalf.

We have wide-awake Christian Endeavor Societies in the highlands and lowlands of the South and in our Indian field. We rejoice to be in such goodly fellowship and to claim loyalty to Christ and his Church. Standing on this height, and viewing the wideness and scope of this great work, we are led to exclaim, "What hath God wrought!" "It has been the Lord's doings and it is wondrous in our eyes." We also rejoice in the hearty coöperation of the Y. P. S. C. E. You have helped to make this work possible, and it is fitting that you share in celebrating our Jubilee. As great as has been the work and the results of the last fifty years, that of the future must be greater, because the field is larger and the needs are greater. It is not a time for retrenchment, but for enlargement. The call is not to retreat, but to forward march. "Mine eyes have seen the glory of the coming of the Lord." Millions in darkness are longing for the vision. Let us awake to our opportunity and privilege to join in taking Jubilee shares, pay off the debt, and forward the work "for Christ and the Church," and "we will rise and shine and give God the glory for the year of Jubilee."

THE POLITICS OF THE FUTURE.

BY EDWARD E. HALE.

The special point to be noted, as this extraordinary century draws to an end, is the probability of social advance, of more cheerfulness and substantial happiness, of a broader horizon in living and a longer life, which is the better ap-

plication of the simple and eternal moral laws the next century is to bring in.

The epigram of the beginning of the century said that the eighteenth century was the century of analysis, of resolving everything to its elements, and so of destruction; that the nineteenth century must be the century of synthesis, of using the old material with the new light, and so of construction. On the whole, the nineteenth century has done its duty in this matter reasonably well.

It is to be observed first, that, in general, the achievements of the century have been on lines which add to everybody's comfort, and benefit as much the poor man in his cottage as the European in his palace. Invention has been democratic, which is to say Christian all along. It has been a century "for all sorts and conditions of men." People were willing to pray for all sorts and conditions of men before, after they had prayed for kings and princes, bishops and clergy, magistrates and people in authority. But the nineteenth century, in its all-embracing enterprise, cares for king and bishop and magistrate as it cares for rag-picker and quarry-man, because and as they all live in a common life and share the same necessities. The East Indian system of caste resisted stiffly any orders of the English Church or the English crown. But the democratic railway came, and caste had to give way. You could not have a Brahmin train, and a Sudra train, and a Vaisya train, and a Chuttee and an outcast train. "No," said the Railway to the Brahmin, "if you do not want to go with the Pariah you need not go at all. There are more Pariahs than there are Brahmins, and we run our trains for the greatest good of the greatest number. The time is up. We cannot wait. Will you go with us or will you walk?" And the Brahmin preferred to conquer his prejudices and to ride. In just the same way the Duke of Wellington had to ride in the same train with the pauper who was sent to the parish where he belonged. The company cannot distress itself with class distinctions. With all the wealth of the rich, the peculiar

privileges of wealth are not the affairs in which this century shines. There is not a gem-cutter in the world who cuts gems as well as Augustus Caesar could have them cut. No man can order a service of silver to-day which will compare with what could be made two or three centuries ago. But it is the man who sweeps Caesar's stone steps to-day who knows the advance of invention and comfort. The new arts are for him. And by gigantic strides of progress they lift him, as I said, from the drudgery of labor, and make of him a fellow workman with a creating God.

Mr. Besant has written a valuable and interesting study, which he calls an impossible story, for which he takes the name, "All Sorts and Conditions of Men."⁵ He blocks out rightly, but carefully enough, the politics of the future. He recognizes the truth that democracy has given the power to the great body of mankind, and that in a generation or two they will begin to care for their common interests, and not for any mere traditional affairs, such as were important to princes and to noblemen. Men will vote and determine policy which shall give them healthy homes, which shall secure happiness and strength to their children. If a superstition or a tradition stand in the way of an easy ride to their work, or of good schooling for their children, of right physical training, of the best bread and the purest water, such superstition and tradition will, in the long run, give way before an educated suffrage. The world has wavered back and forth between the pure democracy of the Germans under Arminius, the rights of barons in feudal times, the arbitrary rule of Louis XIV. It has tried one system and tried another, and rejected all. But it has never till now tried a suffrage virtually based on universal education. Till now despots have had to control people who could not read. Now despots will learn that they cannot control people who can. And it seems certain that by a steady though slow step, the voter who can read will take care of the interests nearest his own home. For a generation a company of priests manages him. For a generation a corporation of

machine-led politicians manages him. For a generation, in such circumstances as we live in, a guild of distillers and dealers in spirits manages him. But not forever. In the long run the politics of a democracy will drift toward the improvement of the homes of the people.

In the long run, for instance, the people will put an end to war. The old proverb says that war is a game which kings would not play at if peoples were wise. That this is true, the contrast of the two halves of the world proves to-day. Here in America, of which the army, from ocean to ocean, is 26,849 men. That army is large enough for the necessities of seventy million people. That people consists of men of every race and almost every religion. A hundred years ago their fathers organized a peace society, and united these races and religions under a system which should not require the intervention of war. For four years in that century the system failed, from the one defect confessed and acknowledged when it was made. But for four years only. Within the life-time of most of us, the states of Germany, with a population almost equal to that of America, have done the same thing, in nearly the same way. The thirty and more nations, whose wars with each other devastated Europe in the sixteenth and seventeenth centuries, now meet in one parliament, and are working out one national law. A dozen states in Italy, broken up since the fall of the Roman empire, have united in the same fashion. When we speak of the twentieth century as bringing in moral triumph of moral law, we mean such triumphs as shall bring all Europe into such a union. Some greater Bismarck, understanding the worth of an educated people, and the reliance which can be placed on it, will be ready to stake everything on man's love of peace and of home, and his readiness to defend himself and to protect himself. When this statesman, who will be a Christian statesman, sets his plans in operation, four millions of men will lay down their arms in Europe. So many muskets, rifles, lances, and sabres consigned to the museums where are the battle-flags.

of Charlemagne and the armor of Cœur de Leon. Mr. Evarts says that the peasant of Germany has the same stamina as his brother, the farmer of Wisconsin. Or he is, indeed, perhaps the same man, with the sea voyage between the peasant life and the Wisconsin life. But in Wisconsin he is not handicapped. In Germany he carries a soldier on his back. There, at bottom, is the reason why America feeds Europe. And if Europe continues to send her children to school, that reason will not last for another century.

And just as every invention helps any other invention, as the handling of India rubber and gutta percha made the maritime cable possible, so each moral development gives us more officers to lead the advance, and enlarges the apostolic force of the world. So long as you enlist your leaders only from a little class of barons or of priests, you have very few leaders. If nobody but princes and princesses may sing at your operas, you have very poor singing. But now that you admit the people to the government, now that you educate the people, now that you open the lines of your promotion to log-splitters and canal boys, you begin to have such leaders as Abraham Lincoln and James Garfield. The future is to see victories for all sorts and conditions of men, wrought out by men and women who have risen from all sorts and conditions. The object of government, as Senator Hoar says, is to make happy homes. Government must make more of them, and those which are made it must make happier. It must reduce disease. It must change Labor which degrades, into Work which elevates. It must bring together, where it can, those whom Paganism and feudalism, or, in general, the devil, who is embodied in Paganism and feudalism and all ignorance, have parted. So it puts its foot on intemperance. It puts its foot on all injustice of class over class. It recognizes the "one blood" of all men. It legislates on the basis of the "glittering generality," that all men have an equal right to life, to liberty, and to the enjoyment of their own. In the year when this glittering generality was proclaimed, Watt and Bolton took out their most

important patents for the steam engine. On one side of the water, the proclamation of the principle. On the other side, almost at the same moment, the giant steps into being who is to be made the first slave, who shall carry out the demand. Since that time a hundred other such Djins have been harnessed to the science of imperial man. In a hundred years from that time, man has been shaking off his drudgery, and has asserted his masterhood. Of which the upshot in this state of ours is, that of our working force to-day, only nine per cent. are mere drudges or laborers untrained, ninety-one per cent. are trained, more or less, are using the unconscious forces of nature, or are drawing upon the pent-up skill of the past, or are directing the energies of those who use them, and thus by the infinite resources of soul and mind, are subduing the world.

Such a history of the advance made in a century, points the way for the advance of the next century. More and more mind and soul will control matter. More and more will the Man assert himself and his Godly independence. More and more will the water-fall, the expanding steam, the quick lightning serve his imperial will. For a century the labor of the giants we have trained has been needed to fill up the holes left by old desolations. We have had the naked to clothe, the waste places of many generations to restore. But now the world is beginning to know what plenty means. A dollar bought more yesterday than a dollar ever bought before. Which means that for the honest work of an hour, any man in Christendom yesterday could gain more light and life in his home, more play-things for his children, more comforts for his wife, and more luxuries for his table, than he could gain since the world was a world. Light and life, comfort, happiness, luxury. It is for this that we tame the steam and the lightning; for larger life, for every child who is born, greater freedom to live for every man and woman. In the course of that advance, I believe that the next century will materially diminish the daily toil of every craftsman, whether in the higher or the lower walks

of industry. I do not believe that your giants are going to work any the less for you, but rather that they will work the more. I am not sure but that your factories will run from midnight Sunday to midnight of the next Saturday. But I think that you will have at least three staffs of workmen at work in every twenty-four hours, and I am sure that each workman's duty will be easier to him with every year.

Thirty men can now make for me as much cotton cloth as a hundred made for me thirty years ago, and such improvement as that has not stopped. Now these remaining hours,—these hours of emancipation, as they ought to be called,—will certainly be given, not to the lower life, but to the higher life. They will be given to the enlargement of the horizon in which a man lives. It is not in vain that you educate a man to read, to draw, to sing, when you educate him to music and to art. You are enlarging your constituency of the higher classes all the time, and the twentieth century is to show the end of this superstition and folly which supposes that the majority of mankind must of necessity be brutes and drudges.

They tell you that the workingman will use his liberty to go to the beer shop or the gambling table. Yes? Who tells you so? Is it not the man who keeps the beer shop or the gambling table? Or is it not some priest, who does or does not wear a cassock or a gown, who has consecrated his life to the creation of a caste or class, and so does not believe with all his heart and soul and mind and strength that these men he defames are his brothers and these women his sisters? To-day we are not priests, but prophets. To-day we must judge others by ourselves. How did I spend my holiday? Did I go to the beer shop or the gambling table? It is two years since, in speaking on this theme, I used the following words regarding the public library of Boston: "On a cold 22d of February, I had appointed one of my classes to meet me at the public library. By an absurd infelicity, borrowed from the darkest ages, that place was shut, because on that day George Washington was born.

That will not happen in another century. As I stood on the steps for five minutes, to tell my young friends where to meet me, ten men in the dress of workmen came up to enjoy their holiday. I had to tell them that we did not yet know how holidays were to be spent." But time brings its revenges. Ten years only have gone by, and we use the 22d of February at the public library as George Washington would be glad to have us.

INDUSTRIAL AID SOCIETY OF BOSTON.

ANNUAL REPORT.

During the year just closed the character and amount of the work accomplished has differed but little from that of previous years. We have endeavored to carry out the purposes of the founders of the society in the most effective way possible, and to contribute our share towards solving the problem of human suffering. This we have done by holding out a helping hand to those who are willing to work, but from some cause are unable to find occupation for themselves. We have not always been successful in finding the right place for every applicant, but we have had a large measure of success, as statistics of our general agent show. We are fortunate in retaining the services of our general agent and his two assistants. Their long familiarity with the labor market is of great assistance in the successful development of our work.

Especial attention is called to the very large number of women with children who were placed in homes in the country. One hundred and seventy-six women in all, each with one or more children, have been settled permanently in good country homes. A vast amount of present and future suffering has thus been avoided. There has been a tremendous saving to this city and its charities, and a great gain for

good citizenship. We have placed in the country in all during the year 735 women and 738 men, or a total of 1473 placed in permanent homes in the country. This is a record of which the society is justly proud, for we feel that one of the most successful ways of combating pauperism with its attendant miseries is to counteract as far as may be the modern tendency to overcrowd our cities. The evils of tenement houses and the horrors of the slums of our large cities are a constant theme of discussion among sociologists, and it is universally agreed that the transfer of a portion of our poorer citizens to the country would go far towards remedying the deplorable state of things now existing.

We are constantly on the watch for new methods of making our society useful to the community. Cordial coöperation with the Associated Charities has existed ever since that society was established. This year an effort was made to have the two societies work together more systematically. With this end in view, numbered cards were prepared with coupons attached bearing the same number as the card, so that the cards might be mailed to our office with the name and description of the applicant for work while the numbered coupon, bearing our office address, could be given to the applicant. These cards were distributed to the various district conferences of the Associated Charities, and were quite generally used. The primary purpose of securing work through us for needy families was accomplished in many cases, while the secondary purpose of the scheme, that of affording a test of the worthiness of applicants at the Associated Charities' offices, was a pronounced success. From January 28 to September 30, tickets were mailed to us from the various Associated Charities' offices to the number of 212. The number of coupons presented during the same period was 130; thus leaving 92 coupons given to applicants that were never presented at our office. Of the 130 who came to our office with the coupons, 35 accepted places which we found for them, 12 refused places which were offered them by us, 8 did not want work, seeking rather

money or other assistance. Many more were physically unable to do work of any kind. By written and verbal conferences between the Associated Charities' agents and those of our society, much valuable help was given and received in the treatment of the families which had been selected for coöperative effort. We hope that this branch of our work will be still further enlarged the coming year.

The "gardens for the poor" have been maintained as last year by a committee acting under the auspices of this society. The same farm was hired by us and the work has been under the charge of the same superintendent. Sixty-five lots were given out to men and women applying for them, an increase of more than 20 per cent. over the number assigned last year. The tilling of land by the poor of our large cities, by the assistance of the benevolent has ceased to be an experiment. It is the stability of success, and is destined to take its place as a permanent means of ameliorating the condition of the poor. It does something more than this, inasmuch as it serves as an object lesson of the value of effort, and is in some sort a school for agriculture. A full report of the season's operations at the Morton farm appears in the report of the committee having that branch of our work in charge.

The hard times and loss of many of our contributors by death compel us to call attention to the necessity of our obtaining increased subscriptions from all our old friends, and of asking their help in obtaining new subscribers. Certainly there is no charity in Boston which should appeal more strongly to the benevolent than this society which has for sixty-one years been steadily at work in a quiet and unostentatious way, seeking by practical common-sense methods to prevent distress among our citizens.

WILLIAM P. FOWLER,

President.

INDUSTRIAL COMMUNITY AT ESSEN.*

BY W. F. WILLOUGHBY.

There is no industrial centre whose development, in relation to the condition of labor, can be studied with greater profit than that of Essen, Germany, the seat of the great iron and steel works of Friedrich Krupp.

The business of Krupp was founded in 1810, before the age of steel had fairly begun, and in its career is presented a type of the development of modern industry during the nineteenth century. From a beginning of a small shop, employing scarcely a dozen workingmen, it has increased, at first slowly, and then by leaps and bounds, to its present huge proportions,—the largest single manufacturing establishment in the world.

The study of such an example of industrial evolution would of itself possess great interest, but accompanying this growth has been the creation of social institutions for the benefit of the employees of the works on a scale and in a variety existing to the same extent nowhere else—institutions that have had a profound influence in shaping public thought, both in Germany and elsewhere, concerning the best means of improving the condition of labor in strictly manufacturing districts. It is the existence of these institutions in connection with the industrial prosperity of Krupp's works that makes Essen a centre that can be studied historically and analytically with especial profit. The village of Essen was in existence previous to the founding of the Krupp works. After a slow development, during at least a thousand years, as far as records are in existence, Essen, at the beginning of the present century, was a small agricultural village comprising not over 3,000 inhabitants. The cultivation of the soil was almost the only industry.

* Bulletin of the Department of Labor, No. 5.

Though the mineral resources of the surrounding country were known, coal and iron were mined only in sufficient quantities to satisfy local household needs. This rural character changed suddenly with the rapid growth in the use of steam power. Mines were opened in rapid succession, and an influx of labor set in that has been likened to the California gold fever of 1849.

The history of the great iron and steel works of Krupp is but a repetition of that of the district in which they are situated. Founded in 1810, for nearly forty years the establishment progressed in the most leisurely manner. In 1848, after an existence of thirty-eight years, it employed but 72 workingmen all told. From that date, however, to the present time its development has been without a parallel in industrial annals.

A constantly increasing number of employees have found homes just outside of the city limits. This is especially true of the period since 1873-74, when the largest group of workingmen's houses was erected. In the prosecution of its business, the firm has found it advisable to acquire and manage extensive works outside of Essen. It now owns, in addition to its works at Essen, several ironworks elsewhere, three coal mines—which, however, do not supply all the coal required—various iron mines in Germany and Spain, etc. The total number of employees in 1888 was 20,960, of whom 13,198 were in Essen. In 1891 the total number had increased to over 24,000, of whom 16,161 belonged to Essen, and in 1892 to over 25,000, of whom 16,865 were in Essen.

These figures stand for the actual number of employees only. The firm employs no women. The total number of employees and their families reached in 1888 the large number of 73,769, and in 1892, 85,591, all dependent upon this single manufacturing concern. The establishment of Krupp constitutes a state in itself.

Naturally such a rapid increase in population in a district unprepared to receive it introduced a number of evils. The

greatest of these was that of insufficient housing. The price of land and the rent of houses went up enormously. In 1840 there were 840 houses with 7.53 persons per house. In 1890 there were 4,853 houses with 16.22 persons per house.

A natural result of these conditions was a great rise in rents. According to official investigation the annual rent of a two-room house in 1855 was from 24 to 30 thalers (\$17.14 to \$21.42), and gradually rose until it was from 36 to 50 thalers (\$25.70 to \$35.70). The crowding also gave rise to unsanitary conditions, so that in one street the death rate was 4.24 per cent. of the population, while the average for all Essen was but 3.41. The cholera epidemic of 1866 was particularly fatal in these quarters, many squares being almost depopulated.

The second result of this increase in population was the great rise in the prices of all commodities consumed by workingmen. At the same time the workingmen became thoroughly demoralized through various trade practices on the part of the merchants. Trade was solicited through the granting of prizes and portions of whisky with purchases, and the workingmen were encouraged by the merchants to run in debt in order that they might be more securely held in their power. In a word, Essen during this period presented all the evils found in one of our new mining or other rapidly growing industrial communities.

These evils the firm of Krupp sought to remove through its extensive building operations and the creation of the vast system of Consum-Anstalten or coöperative distributive stores. To these two institutions, corresponding to the two main classes of material wants of the laboring population, was joined a whole system of institutions, the object of which was to provide assistance to the workingmen in times of special need. These institutions took the form of separate funds for the insurance of the men against sickness and accident, of pension funds for old employees, of the encouragement and provision of facilities for life insurance, of sav-

ings institutions, etc. Primary and secondary schools for general education were provided, but special effort was made to provide instruction in practical matters in the way of industrial schools for boys and housekeeping and cooking schools for girls.

The workingmen's institutions organized by it can be grouped into the following main classes : *

1. The housing of employees.
2. Relief and pension funds.
3. Workingmen's life insurance association.
4. Coöperative distributive stores.
5. Funds for the benefit of workingmen other than the regular relief and pension funds.
6. Schools.
7. Health service.
8. Other institutions.

The building operations of the Krupp firm for the housing of its employees have been conducted on a vast scale. As has been shown, the conditions at Essen were such as to render such action imperative. These building operations have taken several forms to meet the varying needs of the different classes of the firm's employees. They may be grouped under the following heads :

1. Labor colonies or distinct communities of workingmen's dwellings.
2. Maintenance of a building fund to aid employees to build their own houses.
3. Ménage or boarding house for unmarried employees.
4. Workingmen's Coöperative Boarding House for small groups of single workingmen.

The report of this Department on the Housing of the Working People gives a brief account of the technical details of several of the better types of houses erected by the Krupp firm at Essen. It is the building up of the whole community and the policy pursued regarding the provision of workingmen's houses that is the feature of interest for the present report.

The first efforts of the firm date from the year 1861, when

* We have space in *LEND A HAND* for the first and eighth classes only.

the erection of ten houses for boss workmen and foremen was commenced. Since then the efforts of the firm have never ceased, and every few years a new group of houses has been erected, though even then it has been difficult to keep pace with the rapid increase in the number of employees of the firm.

The selection of a building system was limited from the beginning by existing conditions. The firm preferred the cottage system, where each house is isolated and surrounded by a garden. This system, however, was utterly impracticable at Essen. In fact, there was not enough land to be had in the vicinity of the works to accommodate the 2,358 family tenements built during the years 1871 to 1873, if erected on that plan. But even if the land could have been acquired, the prices were such as to have made the dwellings too expensive for workingmen. The distance that many of the men would have been compelled to live from their work would have also been a great inconvenience, and would have prevented them from taking their midday meal at home.

Another objection would have been the lack of water facilities in the vicinity of Essen, as, owing to the mining operations, all well water had been drawn off. A water service by means of water mains to the widely extended cottage district would necessarily have increased the rents considerably. For these reasons it was necessary to adopt a plan whereby the dwellings could be somewhat more closely concentrated. In every case, however, the effort has been made to provide for the dwellings a healthy location, free access to light and air, and an abundant supply of good water.

Though the majority of houses contain a number of tenements, they are completely detached from one another; there are numerous streets and open spaces; the Krupp waterworks supply ample drinking water, and the streets are well lighted by the Krupp gas works. Though the tenements in a house have a common outside entrance, inside they are completely isolated from each other.

The houses erected at different periods differ greatly. The later built houses are much superior, and a remarkable opportunity is given for the study of the evolution of the workingman's home.

In 1892 Mr. Gussman, an official of the Krupp firm, was invited to deliver an address before the *Centralstelle für Wohlfahrts-Einrichtungen*, in Berlin, concerning the housing operations of the Krupp firm. In this address is given, in the most direct and chronological order, an account of the erection of workingmen's houses at Essen. The following account is largely a reproduction of this address, supplemented by other information furnished by the firm: *

The first tenement houses for working people were constructed in 1861-62. Two rows of houses, one with 6 tenements and the other with 4, were built for the foremen of the factory. Each tenement contains 3 rooms on the first story, 3 in the attic, and cellar space. The outer walls are of heavy stone and plaster work, and the inner partition walls of a heavy wooden framework filled in with broken stone and plastered over.

The first workingmen's colony, known as *Alt-Westend*, was built during the three summer months of 1863. It consists of one row of houses two stories high, containing 16 four-room tenements, and eight rows containing tenements of three or four rooms each, and so arranged that the four-room tenements can be divided into two-room tenements. The outer walls of the buildings are of plastered stonework in the first story, surmounted by plastered wood framework. Each tenement has a cellar. The houses are very plain, and, as Mr. Krupp expresses it, "were intended for poor families who must save, but who desire a healthful dwelling, and not for those to whom a few more thalers a year make no difference, when it means that they could live more comfortably."

* Free use has been made of the translation of a part of this address, as given by Dr. Lindsay in the *Annals of the American Academy of Political and Social Science*, November, 1892.

During the winter of 1871-72 a second colony, called Neu-Westend, was completed. This colony consists of 10 double houses three stories high, each containing 2 two-room tenements on each floor—that is, 6 tenements to each house and 60 in all; also 8 double houses three stories high, with 2 three-room tenements per floor, or 6 tenements per house. This makes a total of 48 tenements of this kind, and a grand total of 108 two and three-room tenements for the colony. The houses in this colony are built of brick.

Another colony, known as Nordhof, was completed in the fall of 1871. This consists of 36 tenements of three and four rooms each, and 126 tenements of two rooms each, the latter built on the so-called "Baracken" system—that is, in solid rows. The latter houses are plain wood structures, two stories high. Each tenement has a separate entrance from the street. All sanitary arrangements, closets, etc., are outside of the house. The other 36 tenements have three and four rooms each and are built of brick. The houses are three stories high.

The next colony, called Baumhof (Dreilinden), was built in 1871 and enlarged in 1890. These houses are built in a more rural style, each having a garden, and some having stables. Eight houses have 4 four-room tenements each, 23 have 4 three-room tenements each, 6 have 3 four-room tenements each, and 4 have 3 five-room tenements each, making a total of 41 houses containing 154 tenements. The population in 1892 was 910 persons.

During the years 1872 and 1873 the Schederhof colony was built. This colony consists of 2 houses, each containing 6 four-room tenements; 44 houses, each containing 6 three-room tenements, and 36 houses, each containing 6 two-room tenements, or a total of 82 houses containing 492 tenements. Each house is three stories high and has a cellar and attic.

In addition to the above there are 70 houses containing 4 two-room tenements each, or a total of 280 tenements. These houses are built in solid rows. The population of this colony was 4,002 persons in 1892.

The largest of all the colonies is known as Cronenberg. It was built in the years of 1872-1874, but has since then been enlarged from time to time. The colony is situated within 100 steps from the west boundary of the works. It covers over 50 acres of land, and, according to the census of 1892, had a population of 8,001 persons.

The colony consists of 226 three-story houses, built with walls partly of rough brick and partly of rough stone. Some are in rows and some in pairs. They are built on eight streets running the length of the colony, and ten cross streets, ranging in width between curbs from 8 1-2 to 12 1-2 meters (27.9 to 41 feet), and with sidewalks 2 1-2 meters (8 feet) wide. In 1892 there were in all 1,437 tenements. Of these, 720 have two rooms each, 600 have three rooms each, 104 have four rooms each, and 13 have five and six living rooms. Each house has a garden, a cellar, and a drying space.

In this colony are located dwellings for several officials and school teachers connected with the works. A parsonage, two school buildings, a Protestant church, several branches of the coöperative store, an apothecary shop, a post-office, a market place over three-fourths of an acre in size, a restaurant, with games, bowling alley, etc., and a library with a large hall for workingmen's meetings, have been established by the firm within the limits of Cronenberg.

In 1892 plans were prepared for another colony, larger than the preceding, to be known as Holsterhausen. According to the plans, this colony consists of 280 tenement houses, 180 of which are built in pairs and 100 completely detached. Each tenement house has a large garden space at the side and rear. Near the centre are a large market place and a public park. The 90 double houses accommodate four families each or two families per house, and the 100 detached houses contain one tenement each. The tenements in the former contain three rooms and an attic each. The detached houses, of which there are two types, contain

five rooms and an attic each. The colony is planned to accommodate 460 families.

The annual rents of workingmen's tenements range (1892) as follows :

Two-room tenements in rows (<i>Baracken</i>).....	\$14.28 to \$21.42
Other two-room tenements, with cellar	21.42 to 25.70
Three-room tenements, with cellar.....	28.56 to 38.56
Four-room tenements, with cellar.....	42.84 to 47.60
Five-room and larger tenements, with cellar.....	49.98 to 78.54

In conclusion, it may be proper to present the following figures to show the relation between the total number of persons depending for support upon the Krupp company and those housed by the company. In March, 1892, the number of employees was 25,200, and the members of families depending on the same, 62,700, a total of 87,900.

Of the total number of persons depending for support upon the Krupp Company, as just shown, 15,300 lived in their own homes, 25,800 rented from the firm, and 46,800 rented from private parties.

None of the houses built by the firm in these labor colonies have been sold. The firm, however, is very desirous that its workingmen should become, as far as possible, owners of their own houses. To encourage this, Mr. Krupp in 1889 set aside a sum of 500,000 marks (\$119,000) to be employed in making loans to workingmen with which to build. This money is loaned under the following conditions :

Applicants must be married and between 25 and 50 years of age, have been at least three years in the service of the firm, and earn less than 3,000 marks (\$714) per year. A payment of at least 300 marks (\$71.40) must be made from the applicant's own resources. If the loan is demanded for the purchase of a house already built, the latter is appraised by experts, and the loan made according to their appraisal. If the loan is for the purpose of building a house, the plans must be furnished and the name of the builder, and then, if the firm approves, the loan will be paid in regular instalments during the progress of the work. The ser-

vices of the firm's experts and architect will be furnished gratis to the borrower. The loan is secured by a mortgage on the house and ground. Three per cent. interest is charged. The capital is paid off in monthly or fortnightly instalments, but additional payments can be made to hasten the liquidation of the debt. In cases of illness, payments may be temporarily suspended. The instalments and interest payments together rarely exceed ordinary rent payments.

In 1891 seventy-five houses, varying in value from 1,000 to 13,000 marks (\$238 to \$3,094), had been erected through the medium of these loans. In that year between one-fifth and one-sixth of all the employees of the firm lived in houses owned by themselves.

The firm found it very desirable to make some provision for the housing of its unmarried employees. In 1856 it erected its first *ménage*, or single men's boarding and lodging house, a building with accommodations for 200 men. Since then these accommodations have had to be largely increased. In 1891 the *ménage* was occupied by about 800 men. Since 1884 all married workingmen who are not skilled laborers, and therefore have small wages, and who are separated from their families, are obliged to become inmates of the *ménage*.

In the beginning the cost per day for lodging, dinner (meat four times per week), supper, washing, etc., was 58 pfennigs (13.8 cents). On January 1, 1862, the rate was increased to 66 pfennigs (15.7 cents), and in 1869 further increased to 70 pfennigs (16 2-3 cents). Since the latter date, however, meat has been served at dinner daily. In 1874, owing to the increase in the prices of food products, another increase was made to 80 pfennigs (19 cents), which is the present rate charged. At present, however, meat or fish is also served in the evenings at supper three times a week.

The management of the *ménage* is exactly that of a military barrack. There are a number of beds in each room,

meals are served at regular hours, and regulations prescribe the use to be made of the building. The club feature is introduced to a considerable extent. There is a special room for a small library, where periodicals and papers can be consulted, and there are rooms for a billiard table, a bowling alley, a restaurant, etc.

It is unnecessary to say that there are a good many of the higher paid and more intelligent workingmen to whom the life in a ménage, such as has been described, is extremely distasteful. Mr. Krupp has appreciated the desires of this class, and in 1893 he inaugurated an extremely interesting plan of erecting small compact houses specially constructed for the accommodation of 30 unmarried men. As yet only one such house has been erected as an experiment, but if successful the system will be further extended.

The idea, as exemplified in the existing house, is to provide a house that can be taken by a club of 30 men who will run it as a sort of living club house and share the payment of the expenses. The house that has been built contains three stories. On the ground floor are the dining room and kitchen. There are three reading and studying rooms, dressing rooms, a bath, lavatories, etc. On the upper floors are the living rooms for 30 men. Part of the rooms are single and part double-bedded rooms. The rooms are cheerful, and contain a bed, a bureau, a wardrobe, a table, and chairs. In the writing rooms each member has a special drawer in the table provided with lock and key.

Thirty men club together and agree to take this house. The rent paid is 10 marks (\$2.38) per month by those occupying single, and 8 marks (\$1.90) by those occupying double-bedded rooms. A general manager is then elected by the members from among their number, who has entire charge of the building. He appoints a housekeeper, who takes care of the building, does the cooking, etc. The determination of the cost of the meals rests entirely with the members themselves. They determine how much they will pay, and the general manager then makes the best use of

this money that he can. The present club pays 1.25 marks (29 3-4 cents) per member per day. With this, 35 persons, including the housekeeper and her assistants, must be fed.

Meals of the following character are furnished: In the morning a first breakfast of coffee and bread, and a second breakfast of two meat and cheese sandwiches; at noon a warm meal consisting of meat, vegetables, bread, etc.; in the afternoon sandwiches again, and in the evening a warm supper of meat, somewhat less substantial than the dinner. Beer can be had at the house for 15 pfennigs (3.6 cents) a bottle.

From the standpoint of the firm, if the house is full, a yearly rent of 2,708 marks (\$644.50) will be obtained. The cost of the ground and building was about 65,000 marks (\$15,470). The maximum interest returns on the investment is therefore 4.17 per cent. It should be noted, however, that gas is supplied free by the firm, and the housekeeper and her daughter, who assists her, are able to live on a small salary, as her husband is pensioned by the firm. A visitor to this coöperative lodging house is struck with the admirable arrangement here devised, and the full provision for the comfort and pleasure of the inhabitants, and at the same time the absolute freedom left to each, so that he can look upon his own room as his home. A vacancy is immediately competed for by a great many workmen.

It would be almost impossible to describe the thousand and one ways in which the firm manifests its solicitude for the permanent welfare of its employees in addition to the ways already described. Contributions are made to almost every institution having for its object the elevation of the working classes. At the works provision is made for the furnishing of coffee and rolls at a minimum cost. A cup of coffee with sugar and a roll is provided for 7 pfennigs (1 2-3 cents). Several eating houses with gardens are also provided for workmen who find it too far to return home for meals.

The unusual extent to which bathing facilities have been provided for employees should be especially commented upon. Bathrooms are provided at the exits of most of the shops. In addition, there is a central bath house containing seven bathrooms, with tubs, hot and cold water, and shower appliances, and a steam bath in which six persons can be accommodated simultaneously. The object of this central bath house is, first of all, the accommodation of patients who are not inmates of the hospital. Where baths are ordered by the physician, the fees are paid by the sick fund. Other employees may also use the baths when not required by patients. The fees for employees are 15 pfennigs (3.6 cents) for tub baths and 1 mark (23.8 cents) for steam baths. The same fees are charged to the sick fund for patients. Free baths are allowed to workmen whose work is of such a nature as to make baths very desirable.

At the Hanover mines a bath house containing 28 cells, with shower-bath appliances, was erected at a cost of 20,000 marks (\$4,760). The daily attendance at these baths is about 1,100 persons.

Another bath house, containing 16 cells for shower baths and one tub and shower bath, was erected at the smelting works near Duisburg, at a cost of 10,000 marks (\$2,380). Out of 491 men employed there in 1890, the average daily attendance at the baths was 107 persons. No fees are charged for the use of these baths.

The magnitude of the enterprise of Krupp at Essen, and the variety of social institutions that are found there, almost preclude any attempt at a general résumé of results. There are, however, certain general principles underlying the management of all these institutions that, though it is impossible to incorporate them in constitutions, yet determine the real spirit in which the institutions are carried on. They may be said to constitute the soul of the institutions. A study of these institutions in their practical workings shows, first of all, that they have been conceived in the most liberal spirit as regards the participation of the workmen them-

selves in their management. In spite of the great prominence of the firm, the independence of the individual has been sacrificed as little as possible.

There can be no doubt that the firm has succeeded in gaining the respect and good wishes of its employees. The feeling that the firm has the true welfare of the latter at heart seems to be universal. At the same time Essen is not the result of any sentimental effort for reform. To the visitor the first serious impression is that here there has been no carrying out of a caprice, or a personal desire to do this or that for the workingmen. Everything has the appearance of having been the result of stern necessity. Each institution has developed in response to a distinct demand. Economy is everywhere. The laborers are not given china where tin or iron will suffice. The schools are especially plain, but they have the appearance of being of a character suitable to a laboring population.

That the laborers constitute a contented class is shown by the almost absolute absence of labor difficulties, and the high degree of stability of employment. Twenty-one per cent. of all employees have been continuously employed over fifteen years, and 23 per cent. have been employed more than five but less than fifteen years, or a total of 44 per cent. that have been in the employ of the firm more than five years. It should be remembered, moreover, that the rapid increase in the number of employees within recent years has necessitated the constant entrance of men to swell the number of those employed but a short time.

As regards the effect of the expense entailed upon the firm by its various social enterprises, the firm is emphatic in the statement that it has been more than repaid by the better class of workingmen that they have been able to obtain and retain, and the absence of friction between the management and its personnel. All improvements in the condition of its employees have been followed by improvements in the character of the work performed by them, and by increased faithfulness to the interests of the establishment.

INTELLIGENCE.

THE LEND A HAND CLUBS.

MONTHLY MEETING.

The regular meeting of the Lend a Hand Club committee was held at the LEND A HAND office, October 26th, 1896. Ten members were present.

Mrs. Whitman reported that she had addressed two meetings on Lend a Hand work. The first was at Littleton, Mass., where she found already established two small Clubs and a lively interest in the work. Other Clubs are proposed, and without doubt would be formed ere long. The second was a meeting of the committee of Tremont Temple, Boston, who wished to learn how Lend a Hand formed and conducted the Noon-day Rest.

Mr. Tobey gave a short account of the inception of the Farmers' Fruit Offering. He spoke of the kindness of the railroads, which had, without exception, offered to bring the apples, freight free, to Boston. Societies of all faiths have coöperated in this work, which is now well systematized. At one distributing station alone 100 barrels per week are given out. Letters were read offering more fruit. Over \$100.00 had been received to date.

A letter was read from one of the Clubs expressing interest in the Floating Hospital work. Mr. Tobey said that the committee had met and were deeply interested. A sub-

committee had been appointed to report upon buying a barge. This seems a necessary step, and Mr. Roger Tles-ton was appointed treasurer for this purpose.

Mr. Baker, treasurer of the Manassas Industrial School, sent a letter expressing gratitude for the generous gift of tools sent by Rev. C. R. Eliot and contributed by several friends. A letter was read from Miss Dean, who is to pass November in and around Boston. The secretary announced many engagements which had already been made for her to speak in behalf of the school.

The active work of the Lend a Hand Book Mission will begin in November. Miss Brigham will address the conference at Arlington. A letter was read from Georgia asking for books. Mr. Tobey also spoke of a Western library that needed good books, and asked to have it remembered.

The secretary read a letter from a lady in Virginia thanking the Clubs for valuable assistance rendered. The meeting then adjourned.

FARMERS' FRUIT OFFERING.

Apples, apples everywhere, but never a body to push them from the country to the city. Out of town there was a plethora; but the scarcity in town made them as usual a luxury to the city poor. The very superabundance made the problem weighty. Then, too, there was "heap talkee, talkee," and the newspapers were asking, "Why doesn't somebody move in this matter?" One of our Boston young ladies, visiting in Milford, N. H., took the subject out of the region of the abstract and made it concrete by interesting the farmers and the ministers of the place. As a result, she was able to offer a carload of apples to some responsible party in Boston. Her letter was sent first to the Associated Charities, who passed it along to Rev. R. B. Tobey. How could the gift be made available? The Fitchburg railroad agreed to give free transportation; S. B. Wiley & Sons,

teamsters, of Long wharf, offered cartage from the cars to the storage warehouse, which they also generously provided. The movement is now launched with every promise of success. The agents of the Associated Charities in different parts of the city consent to act as distributors, and the work of distribution begins systematically and judiciously. Now that the ball is set in motion, other offers of apples by the carload come to us, and as every railroad centering in Boston will bring them in free, we can see fifteen loads, averaging 500 bushels each, coming to us from the country towns of New England. It is possible to put out 15,000 bushels of apples before Thanksgiving. But we have anticipated somewhat. It has not all been smooth sailing. In fact, we struck a snag almost at the outset. While so much of fruit and of service has been lavishly given, one item, that of distribution, necessitated expense. This is the cost of distribution. Mr. John R. Anderson consented to supervise the distribution at the main warehouse if he could have a corps of paid men, on whom he could depend, to assist. Then there were many families who could not send for apples, and a couple of express wagons for delivery became a necessity. Dr. Hale was consulted at this juncture. Emergency headquarters we have found the LEND A HAND office to be in many another contingency, and this time our Chief said, "Go forward, and the expenses for distribution will be forthcoming." If you wish to know why the machinery is in first-class working order, we will say because Dr. Hale supplies the motive power and the lubrication. Well, the work has grown so fast that we have been obliged to establish seven distributing stations, one each in Roxbury, at the North, South, and West Ends, in South Boston, East Boston, and Charlestown. Up to Saturday P. M., October 24, 1,750 persons and 44 institutions had received apples. This may be accepted as a report of progress. In the December number a complete report will be given. The significance of this splendid charity does not wholly lie in the fact of the present distribution of thousands of bushels of

fruit; it probably means that the Farmers' Fruit (or Harvest) Offering has come to stay, and is to be a fixed institution hereafter.

[Credit should be given to Rev. R. B. Tobey, to whose executive ability we owe the systematic and well-arranged distribution. He is the superintendent of this enormous gift to the poor of Boston.—Ed.]

MOHONK INDIAN CONFERENCE.

Wednesday, October 14th, the fourteenth annual meeting of the Mohonk Indian Conference was opened, with President Gates of Amherst College as chairman. The Indian commissioners' reports was the subject of General Whittlesey's remarks, showing the excellent work which has been done and stating that 150,000 Indians are now self-supporting. The Standing Rocks support three missionaries, and this year have paid \$300.00 toward the expenses of the jubilee of the American Missionary Association.

Mrs. Eldredge was sent five years ago by the American Missionary Association as field matron on the Navahoe Reservation. She found them in great poverty and unapproachable. But a time of illness coming soon after she made her way to their affections by nursing them and administering the simple remedies, and the change in the tribe is marked.

Captain Pratt and Bishop Whipple both spoke of the satisfactory work at the Carlisle School, where about sixty tribes are represented.

Senator Dawes, Mr. Herbert Welsh, Gen. Eaton, and Miss Collins contributed much to the interest of the conference by valuable papers.

The following platform was unanimously adopted:

We, the members of the Mohonk Indian Conference, in this its fourteenth annual meeting, gratefully recognize the

progress made by our country during these years in the intelligent comprehension of the Indian problem and its equitable solution. The century of dishonor we trust is passed. The Indian has friends to watch over his rights and bring him the blessings of education and religion; while our government, in its legislative and administrative branches, seeks the same object. The main principles are settled and the main lines of policy have been adopted. It is admitted that the Indian is a man, and it is coming to be admitted that he must be treated like other men. Our government is seeking to give all Indian youth an Indian education: the spoils system has received a deadly blow; and we are trying, as fast as is prudent, to put every Indian family on its own allotted land. But the right direction already secured needs to be maintained, and, while on the road to self-protection and citizenship, the Indian requires the protection of law and the guidance of those who love him because he is a brother man. Accordingly we make the following recommendations:

1. That the tribal system be abolished everywhere as soon as possible, and the Indian incorporated into the citizenship of the states and territories.

2. That accordingly Indian agents be dispensed with wherever possible, especially where the Indians have been settled on their own allotments; and that, where it is necessary to retain an agent, preparation be made for his withdrawal in every possible way.

3. That legislation should protect the Indian against the land-grabber, the gambler, and the liquor-seller: and particularly that Congress should pass the liquor bill approved by Commissioner Browning, or some other bill equally stringent. We further recommend that special attention be paid to the subject of marriage and divorce among the Indians, so as to bring their family relations under the laws of the states and territories within whose bounds they reside.

4. That Indian agents should not be removed because of a change of administration.

Further, we commend the admirable methods of the present superintendent of Indian education, and we desire that he may be retained to carry out the plans that he has inaugurated.

5. That appropriations should be promptly made by Congress sufficient to provide for the education of all Indian youth of school age.

Also, that eventually, and as soon as is expedient, the Indian schools be incorporated in the school systems of the several states and territories, the United States paying the expense of the education of the Indian youth, so long as they are the wards of the nation.

6. That the work of surveying the reservations should as speedily as possible be completed, so that the Indians may be enabled to locate their claims.

7. That Indians on reservations should not be allowed to connect themselves with shows traveling about the world to exhibit the savagery from which we are trying to reclaim them.

8. That the anomalous and deplorable conditions in the Indian Territory should be remedied. Convinced that this can be done with justice to all parties, we desire the speedy passage of the *Curtis bill*, which passed the House at the last session, with such modifications only as will promote its efficiency, and enable the *Dawes Commission* to introduce the Indians of the five civilized tribes to the full rights of American citizenship. The utter failure of these tribes to protect the rights of citizen Indians in the tribal property, lays upon our government the obligation to enforce the fulfilment of the trust which the tribal governments assumed in behalf of the individual members of each tribe; and the duty of protecting life and property in the territory devolves upon the United States.

9. That it is of immediate importance that the natives of Alaska be put under the protection of organized territorial law, and be prepared for citizenship.

10. That coördinate with the work of the government in

providing the best facilities for the intellectual and industrial moral training of the Indian must be that of the preacher and teacher of religion. We therefore urge all Christian people vigorously to reënforce the work carried on by their missionary societies during this brief transition period until the Indian shall be redeemed from Paganism and incorporated into our Christian life, as well as into our national citizenship.

HOSPITAL COTTAGES FOR CHILDREN.

BALDWINVILLE, MASS.

BY DR. EVERETT FLOOD.

The need of a place for the care of epileptic children was felt many years before this work took form.

The late Dr. Ira Russell of Winchendon had often voiced this need, and when he was approached by Mr. J. W. Coolidge of Baldwinville in the interests of a proposed new institution, he exerted all his influence to have it become a place solely for the care of epileptics. Mr. Coolidge did modify his plan to a certain degree, and epileptic children were among the first received here, and it was understood that this was the first institution in the United States to assume such charges separate from the feeble-minded. So far as I have been able to learn, the claim is a true one. The first children were received here in 1881, and the main feature of the work ever since has been the care of epileptic children.

The number of such cases has constantly increased, and the institution now cares for about 110 children at one time. Two-thirds of these are epileptic cases, and the proportion has been about the same from the first year. The idea of the work is more that of a judiciously arranged and managed home than of a hospital. The children have schools to at-

tend and a large tract of 200 acres of pastures and pine woods for playgrounds. Medical treatment is attended to in every case, though the effort is to reduce the use of drugs to a minimum; and diet, regularity of habits, moral training, schooling, and cultivating habits of self-restraint are mainly relied upon as remedial measures.

The institution has now three brick houses for those who are either free or paying partly enough to cover expenses, and for five private cases; a farm house for a few boys and Blake Cottage for children or adults who pay fully for maintenance.

The institution is located on a beautiful site in the village of Baldwinville, town of Templeton, on the main line of the Fitchburg railroad, seventy miles from Boston, and on the Ware River branch of the Boston & Albany railroad.

Patients are received without any formality beyond arranging with the superintendent the amount to be paid. Persons are required to pay according to their means. If able, they pay fully for the support of the child, otherwise they may send the child for less than cost of maintenance. Some children have separate nurses, and in such an instance the charge is enough to cover the extra expense.

In certain instances the town where the child has a settlement, or in case of no settlement, the state, pays \$3.25 per week for children's care and treatment. Incurable or vicious, or feeble-minded children, are not received.

The patients in Blake Cottage all pay fully for their care. These may be adults or children, but only five or six cases can be accommodated. Some of those at the farm house work for their board and care, but this number has to be kept small.

The institution is receiving for board and care of its patients about three-fourths of the amount of its expenses. The balance is made up from three sources:

The Women's Board.

The Boston Committee of Women.

Other gifts.

A permanent fund was started some years ago, and by the assiduous efforts of the two women's boards now amounts to about \$40,000. An earnest effort is being made to add to this.

Many prominent Boston men and women have been interested in this work from the start.

The ownership of the institution is vested in a corporation of twenty-five members, and the direct management of affairs is in the hands of a board of twenty-one trustees.

FREE LABOR BUREAU.

Mr. Alfred O. Crozier presented the following proposition to the executive committee of the Charity Organization at Grand Rapids, Mich., at the meeting of October 9th:

To help people to help themselves is the chief aim of all true philanthropy. To this ultimate object all humanitarian efforts should tend. The opportunity to labor is what most people desire, and in the natural economy of things there should be, and doubtless there is somewhere, always a vacant situation which demands a workman to fill it. The reason the situation and the man do not meet is quite likely to be because neither know just where to look to find the other. Stores are operated to bring merchandise and the consumer together, with the least possible loss of time and expense. Schools are conducted to bring knowledge and the student into contact. Churches are maintained in order to bring human souls and the gospel into juxtaposition. Banks are for the convenience of the lender and the borrower. There is a place for the exchange of almost everything.

There is, however, one thing of which there is an almost unlimited supply, and for which there is almost an unlimited demand. It has no exchange, no central place where supply and demand can meet to the profit and advantage of both. That thing is labor.

The aggregate loss of time and money caused by the unorganized and chaotic methods now in vogue by which work and the workman seek each other is enormous ; the suffering entailed thereby is appalling.

A competent mechanic may tramp the streets of this city for weeks making unsuccessful applications for work, while a dozen situations may be open for him, if he only knew where to find them. An employer frequently keeps a situation vacant for many days and weeks waiting the mere chance of an application from the right man to fill it. He hesitates to advertise, because he knows from experience that a horde of incompetents will be attracted, on whom he must waste time and money before discovering their lack of skill. Another evil developed by an advertisement for labor is that it creates an unnatural competition for the place that is likely to reduce wages below the normal figure. A very few clamorous "out-of-works," driven by necessity to bid for employment held by others, may thus reduce the wages of ten times their number.

What is most surprising is that the labor unions of this country have not long ago established a well-regulated labor bureau or exchange in every city of the United States. The ideal labor exchange should be one under the joint management of the employers and employees. It should be a strictly business institution, and conducted as such. This coöperation of employers and employees, through the labor bureau, could but promote a better understanding and reduce in number and bitterness both strikes and lockouts.

I wish to propose the formation in Grand Rapids of a free labor bureau, where our unemployed citizens can register their applications, state their respective trade or occupation, and give references. These references can be thoroughly investigated by the bureau, so that employers may have reliable knowledge of the ability and skill of the men recommended by the bureau. Its operation must inspire the confidence of employers and employees alike to insure that degree of success that will make the enterprise worthy of the

efforts for its maintenance. Complete coöperation is all that is necessary.

The plan proposed is not merely an experiment. For several years it has been in operation in England as a semi-charitable scheme. Thousands have found employment each year through these bureaux.

In this country the principal, and about the only institution of the kind, is the Cooper Union Labor Bureau in New York city, under the direction of the Association for Improving the Condition of the Poor. It was organized Oct. 7, 1895. During the first four months of its operation, 3,457 men registered for employment, and 333 of these were promptly directed to positions, while large numbers were found temporary employment, as when, on Feb. 3, 1896, the bureau supplied the street cleaning contractor with 930 men for two days, to rid the streets of snow. These were the kind of laborers who sorely needed work.

References are required of every applicant, and each is carefully investigated by the bureau. In case of strikes or lockouts the bureau remains neutral, only reserving the right to find employment in other lines of industry for the strikers. No fee is exacted of either party, and employers are expected to pay the usual wages in their respective trades.

[The Industrial Aid Society of Boston, whose report we print in the current number, has been established 61 years. The last statistical report shows 4,505 applicants during the year, and 3,673 places found. This is 700 less applicants than the previous year and 204 more places. In the men's department, a little less than one-half the applicants were American born. The society has sent 176 women with children to homes in the country.—Ed.]

CHARITIES AND CORRECTION.—The National Conference of Charities and Correction will hold a special meeting at New Orleans, Jan. 14-17, 1897. The meeting will be com-

posed of representatives of the National Conference of Charities and Correction, together with delegates from the Southern and Southwestern states. It is hoped that as a result of this meeting a Southern Conference of Charities and Correction will be organized.

It is hoped that at least fifty representatives of the North will attend this meeting, and possibly a larger number. The people of New Orleans will welcome the delegates with true Southern hospitality. An opportunity will be given to see something of the charitable and correctional institutions of the South.

Delegates will be able to avail themselves of the usual tourists' rates. All representatives of charitable and correctional institutions are invited to attend. Further information will be furnished on application by H. H. Hart, secretary, St. Paul, Minn.

A NEW CLUB.—Fifty Jewish young men, mainly graduates of the Johns Hopkins University, have recently formed a club for the purpose of carrying on charitable work among the numerous Russian and Polish Jews in East Baltimore.

"The Maccabees," as the society is called, has begun by opening a reading-room for boys on the first floor of the house occupied by the Daughters in Israel, at 1111 East Baltimore street. In one large room is a collection of books and papers, all of them in English, and in another room is a collection of games. The quarters are open four nights in the week, and, in addition to a librarian, who is a graduate student of the Johns Hopkins, a committee of five members is on duty to greet the visitors and to make them feel at home. More than one hundred persons make use of the privileges each night.

The plans of the Maccabees for the future development of their work include the formation of a good government club, a chorus, a debating club, and of classes for instruction in the history of the United States and other topics.

ARMENIAN REFUGEES.—Lady Henry Somerset has telegraphed as follows to Mr. Edward F. McSweeney, assistant United States commissioner of emigration on Ellis Island, New York harbor: "I have made the declaration, and will give a personal bond, that if any of the Armenians arriving in New York by the steamers *Obdam* or *California* become public charges, I will be answerable for their removal from the United States." Lady Somerset has abundant means to make her promise good. This engagement on her part ought to secure the prompt release of the 270 Armenian refugees who have been detained at Ellis Island for some days past, in fear and trembling, not knowing what was to become of them. The State W. C. T. U.'s of Maine, Massachusetts, New York, and Delaware have each promised to find homes and work for thirty refugees, and the Salvation Army and a number of individual friends are helping.

LAKE MOHONK.—In accordance with a custom established by Mr. Smiley of naming for some distinguished man each of the many summer houses with which the grounds are dotted, two of these were dedicated during the Indian Conference, one to the memory of General Armstrong, one to Senator Dawes, Dr. Cuyler and Bishop Whipple making the addresses. The former, in a beautiful and touching tribute to that great and good man, General Armstrong, said: "It is not so much to make a living as to make a life."

WORK OF ONE STATE.—The Woman's Home Missionary Society of the M. E. Church, in annual meeting at Springfield, Ill., reported one hundred and fifty trained women in Deaconess's service and eighty experienced missionaries laboring on the frontiers.

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EDWARD E. HALE, D. D. - - - - - Editor in Chief.
JOHN STILMAN SMITH, - - - - - Business Manager.

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THE BOOKMAN.

It is well known that Mr. Thackeray left injunctions that no biography of him should appear. In spite of this, many valuable contributions to the story of his life have been published, the most important of which is perhaps the charming series of letters to his friend, Mrs. Brookfield. His accomplished daughter, Mrs. Richmond Ritchie, has written in various forms much about her father, all of it, it need hardly be said, in exquisite taste. Notwithstanding many offers and suggestions, she has hitherto declined to prepare a formal biography, but I understand that now she has seen her way to write a series of introductions to her father's novels, which will be prefixed to a new issue of his writings by Messrs. Smith, Elder and Company. These introductions will be full and elaborate; they will contain much personal as well as much literary information, and Mr. Thackeray's letters and manuscripts will be freely used in their preparation. No doubt the work will take its place as the final and standard edition of the greatest among English novelists.

The November issue of the Kindergarten Magazine devotes some thirty pages to a well-illustrated article on the new Chicago Normal Training School. What is now known as the Chicago Normal School has been known for years as the Cook County Normal School, or often Col. Parker's Training School, and is famous for the quality of work done under its faculty. The historic value of such an article can not be overestimated, and the Kindergarten Magazine deserves commendation for keeping a record of all that will be valuable in the next century. This number of the magazine also contains the usual amount of helpful material for the workers, including a practice department and an illustrated article on the second annual exhibit of drawings by the children of the Chicago public schools.

The Kindergarten Magazine is published by the Kindergarten Literature Company, Woman's Temple, Chicago.

In the November number of the *Atlantic Monthly* appears the first of a series of exceedingly interesting reminiscences covering the last fifty years of Colonel Thomas Wentworth Higginson's life under the apt title of "Cheerful Yesterdays." Colonel Higginson's career as writer, soldier, public servant, and man of letters covers the last half century, and there is hardly a man or a movement of that time that he has not come into intimate relations with. These autobiographical papers, in a cheerful tone, really cover much of the most important history of this long period.

The number also contains some Early Recollections of Bret Harie by Mr. Charles Warren Stoddard, who was his associate and friend in the old California days.

Under the suggestive title of "Out of the Book of Humanity," is a series of sketches from life, full of realism and pathos, by Jacob A. Riis, the author of "How the Other Half Lives." Single numbers, 35 cents; yearly subscription, \$4.00.

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EDWARD E. HALE, - - - Editor in Chief.

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